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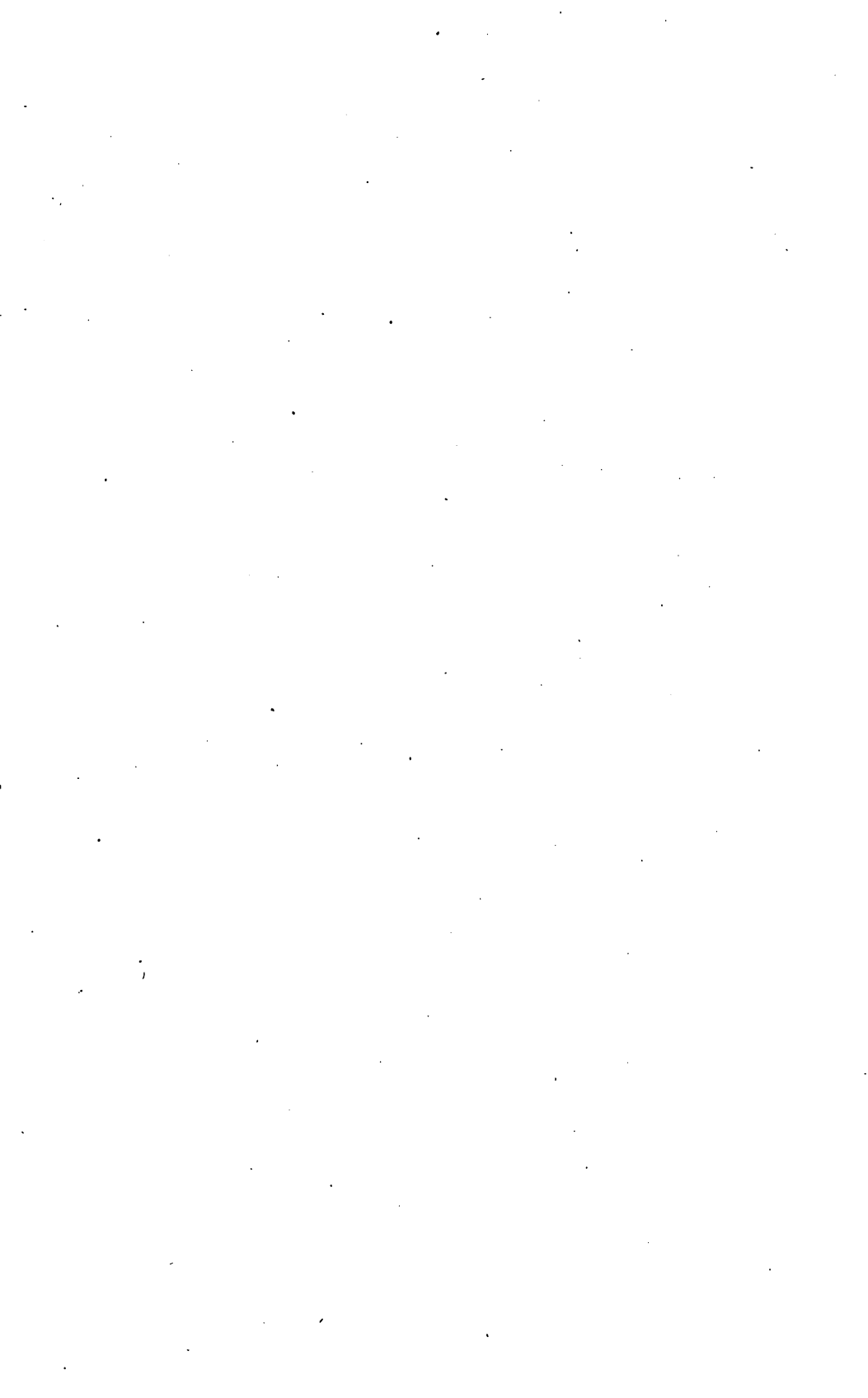
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STUDIES
IN THE
ANGLO-SAXON VERSION OF THE GOSPELS

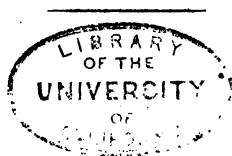
**PART I: The Form of the Latin Original, and
Mistaken Renderings**

A DISSERTATION

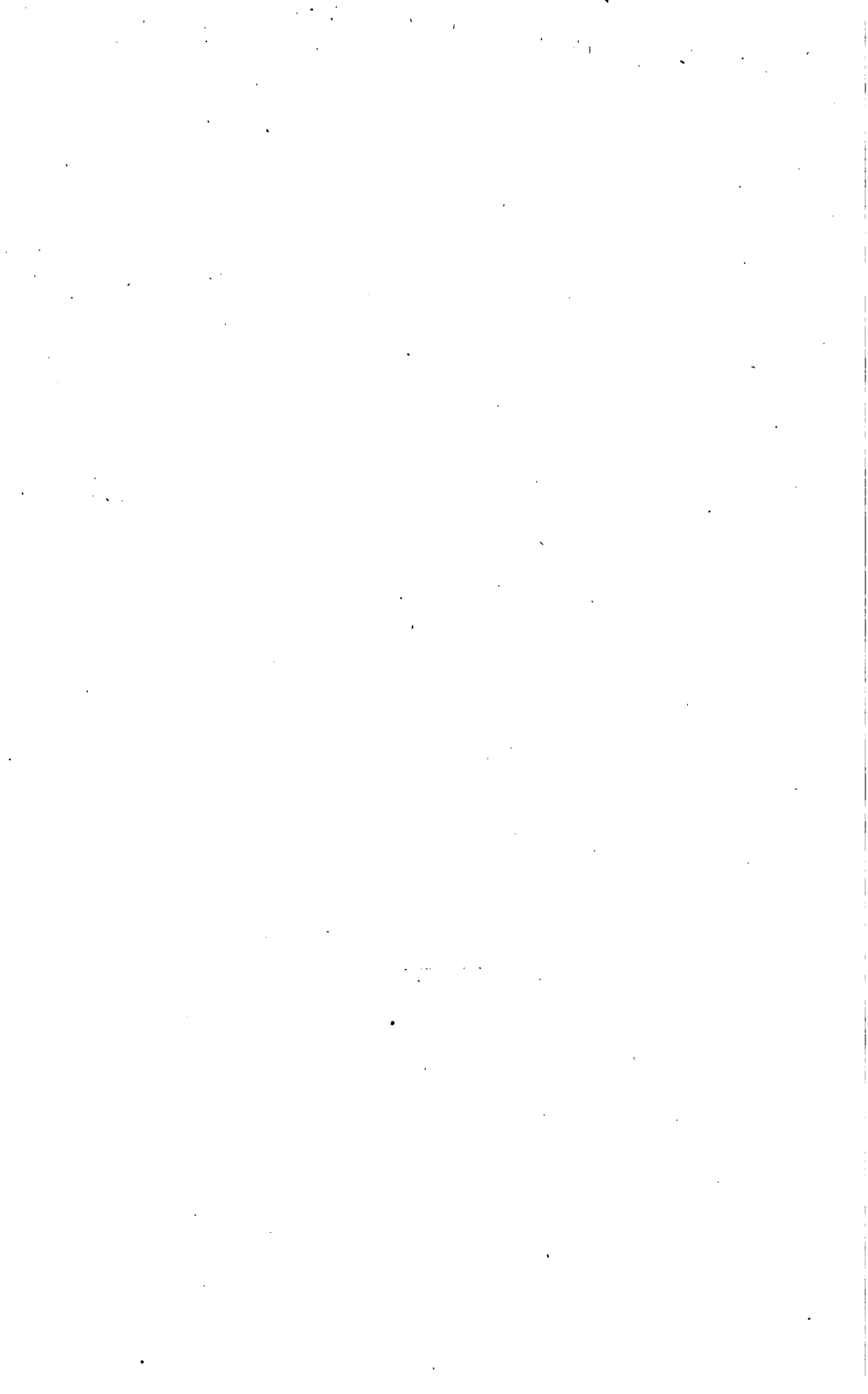
**PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF
THE JOHNS HOPKINS UNIVERSITY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY**

BY

LANCELOT MINOR HARRIS



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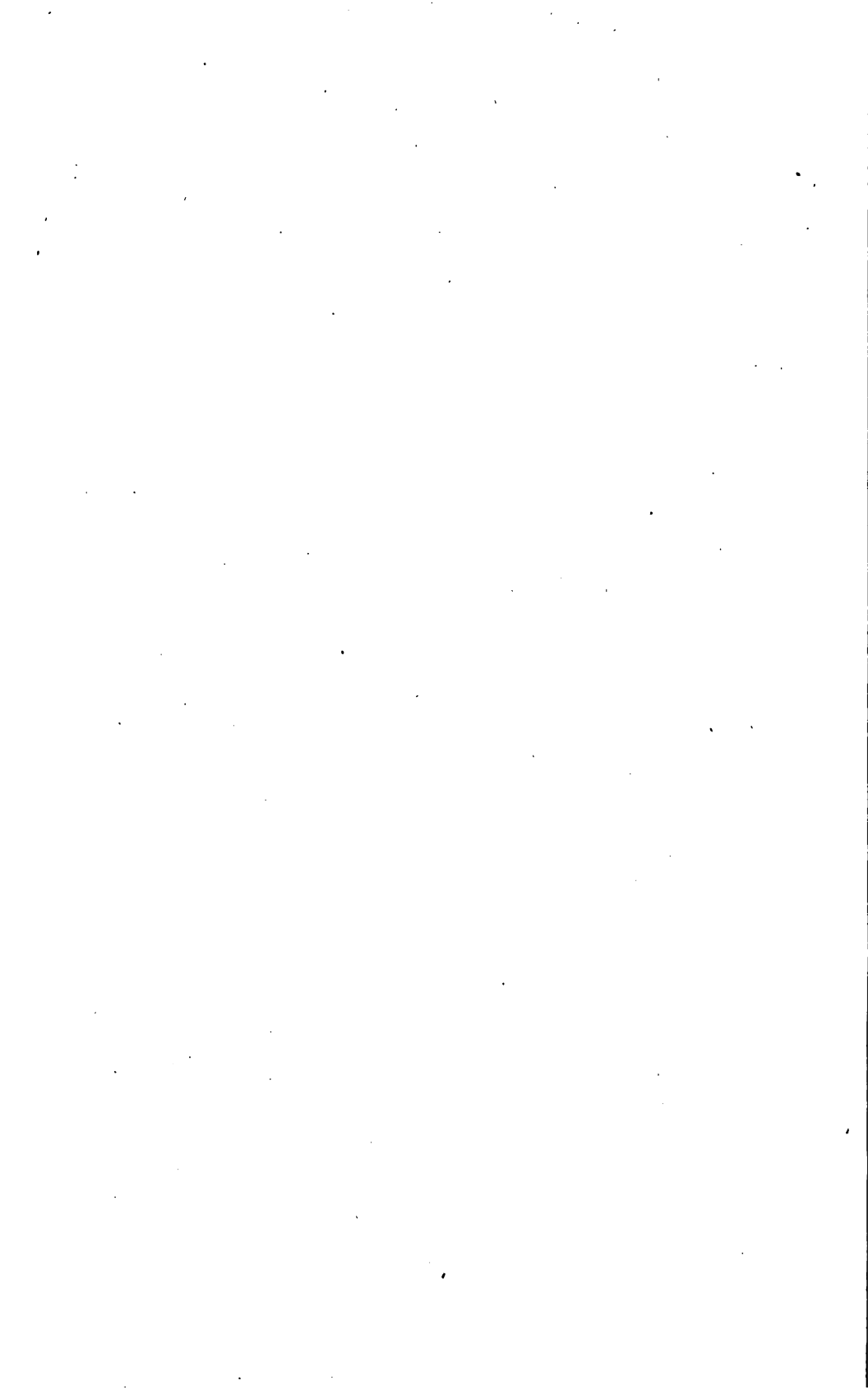


PREFATORY NOTE

The study of the Anglo-Saxon Gospels of which this dissertation is a part, was undertaken at the suggestion of Professor James W. Bright, whose encouragement and helpful advice I take pleasure in acknowledging. I have made use throughout of the collations of the manuscripts of the Gospels which were made by him with a view to a complete critical edition.

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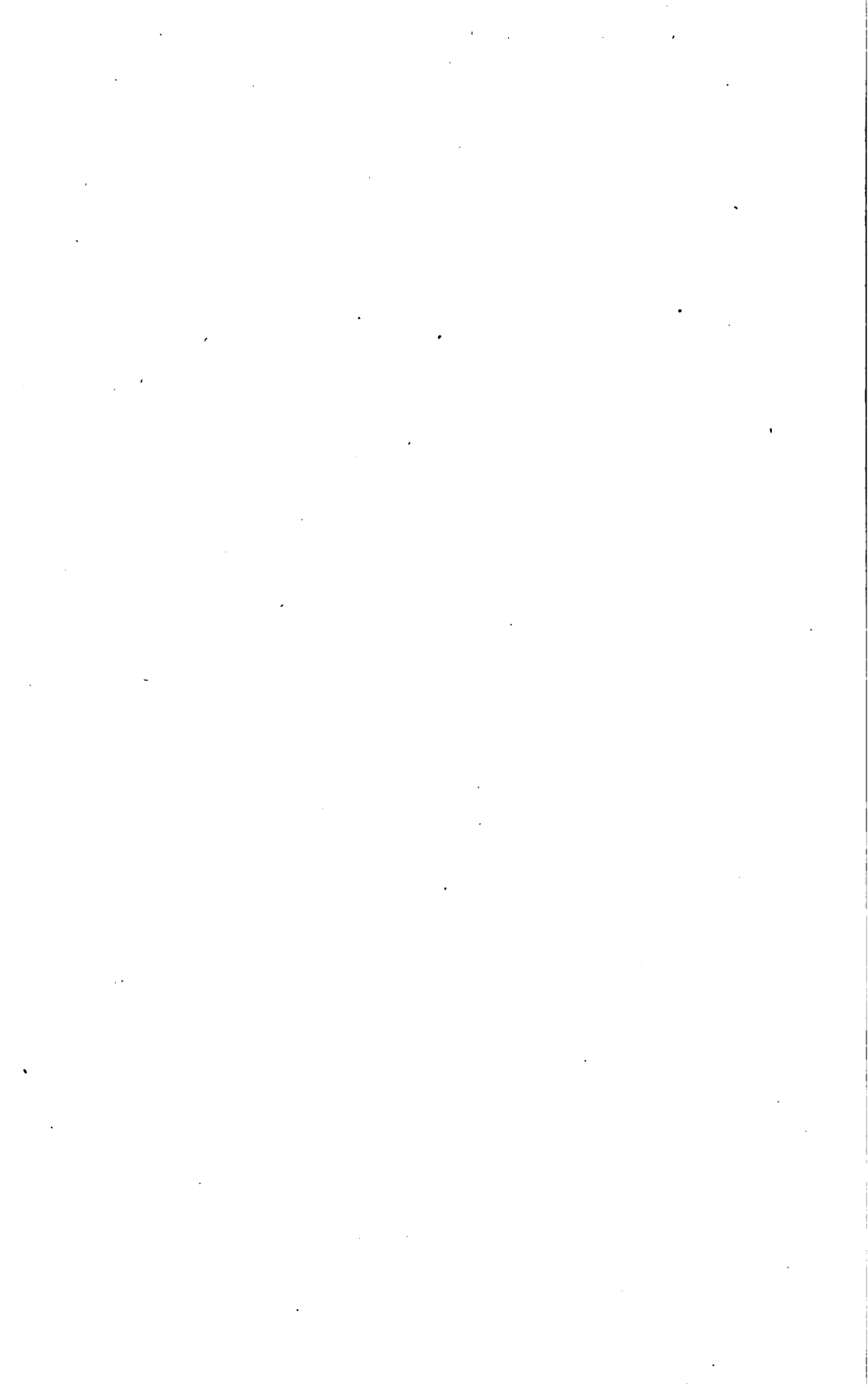
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INTRODUCTION

The following study is based on a part of the material collected in the course of a minute comparison of the Anglo-Saxon version of the Gospels with the corresponding Latin of the Clementine Vulgate. The ultimate object of this comparison was to determine and to exhibit the manner in which the Anglo-Saxon translation was made. Before the way is clear, however, for such a general study of the manner of the translation, it is necessary to dispose of a large number of passages in which the readings of the Anglo-Saxon text are to be accounted for, not by anything in the general method of the translator, but by an explanation of the special conditions that pertain to the passage concerned. The present study is, in the main, an attempt to deal in a systematic way with these special passages.

The first part has to do with those passages in which a discrepancy between the Anglo-Saxon text and the Latin of the Vulgate must or may be explained by showing how the Latin of the translator's original in those passages must or may have differed from the Latin of the Vulgate. That the Clementine Vulgate should in many details have differed from the Latin text used by the Anglo-Saxon translator is a matter of course. The translator used one of the manuscripts of the Vulgate text written in the centuries between the date of the version of Jerome, the starting point of the Vulgate text, and the date of the translation, which is placed approximately at the year 1000.¹ These manuscripts themselves exhibit with reference to each other a very great variation in detail, readings from the various forms of the Old Latin version, current before the time of Jerome, and independent revisions being freely introduced.² The Clementine Vulgate was

¹ Skeat, Preface to Mark, p. vi; Bright, p. xii.

² Wordsworth in Scrivener, vol. II, pp. 58 ff.

issued in 1592. Its text embodies many changes made in the later manuscripts and the earlier printed editions,¹ and is therefore at variance in many points with any one manuscript which the Anglo-Saxon translator could have used, and in some points with practically all the earlier manuscripts.

It may be questioned whether the Clementine Vulgate should have been used at all as the basis for the comparison of the Anglo-Saxon text with the Latin. One of the better Hieronymian manuscripts, such as the *Codex Amiatinus*,² would in strictness have been a more suitable basis. Better still, perhaps, would have been the use of Wordsworth and White's conjectural restoration of the text of Jerome. But it has seemed best, on the whole, to use that Latin text which has the advantage of being most accessible and which has generally been used in comparing Latin Scriptures with translations made from them. The main difficulty is in a measure obviated by the preliminary list of readings in which are registered the variations of the Clementine version from the great majority of the Hieronymian manuscripts, including the original of the Anglo-Saxon version. Correct the Clementine version according to this list, and the result is a text that is considerably nearer to the more normal form of Hieronymian manuscripts. The way is then clear for the second list which contains the peculiar readings presumed to be present in the original of the Anglo-Saxon version—that is, those readings in which the particular text used by the translator seems to have varied from the more normal reading of Hieronymian texts.

The section on the character and type of the Latin original follows naturally upon a consideration of the significance of this last list of peculiar readings supposed to have been characteristic of the Latin text from which the Anglo-Saxon version was made. A very slight examination was sufficient to prove that it was done from no one of the manuscripts of which the readings are recorded by Wordsworth and White, or which are elsewhere published.³ The question then arose as to how far the peculiar readings would make possible the determination of the type of

¹ Wordsworth in Scrivener, vol. II, pp. 62–64.

² Wordsworth and White, pp. x–xi.

³ Cp. Handke, p. 5.

the original manuscript. This is a question which can be competently answered only by a student who is thoroughly familiar with the interrelations of the Latin texts of the New Testament, the data for the solution being here furnished. There are, however, certain interesting indications which force themselves upon one who considers these data carefully, and these are presented tentatively, in the hope that a more definite solution may be afforded by a student who is versed in Vulgate texts.

The second part of the present study consists of an arrangement and classification of those special passages in the Anglo-Saxon Gospels in which the translator has mistaken the meaning of the Latin before him. A consideration of the alterations of the meaning, of the renderings open to misapprehension, and of the confused renderings would complete the preliminary to a general study of the manner of the translation.

Many of the points noted, both in the lists of the Latin variants and the lists of mistaken renderings, are in themselves of very slight significance. It seemed necessary, however, to make the lists as complete as I could, since sound inferences depend on the collective significance of all the data.

As regards previous work on the same subject, the question of the character and type of the translator's original has not hitherto been treated systematically. Marshall has cited from the texts accessible to him many Latin variants more in accord with the translation than are the Clementine readings; Handke (p. 13) gives sixteen instances from Wordsworth and White of additions to the ordinary text, which he attributes to the original; and Bright has given in his notes on Luke all the variants that seemed to have been characteristic of the translator's Latin. But the only conjectures as to the 'type of the original—those by Marshall (p. 495), by Skeat (Matthew, p. x), and by Bosworth (p. xi)—are based on a very few passages and are hence of little value.

The matter of mistaken renderings has been treated more at length. Marshall has many discerning notes on points of this nature; Bright has called attention in his notes to most of those in Luke; and one section of Handke's dissertation ("Missverständ-

nisse und Irrtümer," pp. 26-32) deals with them systematically. The present study attempts to treat this class of renderings more exhaustively than Handke has done, to group more thoroughly renderings of a related nature, and to go more fully into explanation. Further, there are several passages in which his explanations seem to be erroneous.¹

The five manuscripts of the Anglo-Saxon Gospels scarcely vary from one another except in point of spelling and inflexional endings. The Corpus manuscript, however, is certainly nearest to the original, and it has accordingly been used almost to the exclusion of the others. The following list comprises all the alterations of the Corpus text that it has seemed necessary to make for the purposes of the present study. It consists of readings adopted from the other manuscripts and of one or two fairly obvious conjectures. Mistakes which affect the meaning and are not here recorded are referred to the original translator rather than to the copyists.

EMENDATIONS OF THE CORPUS TEXT

M. 9, 11. *ys*: *manducat*: *yt*. Cp. *yt*, M. 24, 49; elsewhere *yth*. M. 10, 19. *belawap syllas*: tradent: *syllas*. The translator evidently wrote first *belawap* and then altered to *syllas* (used once before in this chapter to render *trado*), but failed to erase the first word. M. 16, 7. *namon*: non accepimus: **ne namon**. M. 17, 20. *hyra* (*heora* A): *uestram*: *eowre*. M. 19, 8. Supply **Soðlice næs hit on frymðe swa** AB, omitted in Corp. by homœoteleuton. M. 21, 16. *sacerda*: *lactentium*: **sucendra** as in Rush. gloss. M. 22, 11. *wæz* . . . *gescryd*: non uestitum: **næs** with A.

Mk. 1, 19. *zedei*: *zebedei*: **zebedei** with A. Mk. 3, 8. *iudea*: *idumea*: **idumea**. Mk. 11, 8. *boceras*: *frondes*: **bogas**. Mk. 13, 4. *gewurdon*: *fient*: **geweorðen** (*geweorðon* A). Mk. 15, 1. *callum werodum*: *universo concilio*: **werede** ABC.

L. 1, 36. *þe monað*: *hic mensis*: **þes** A. L. 1, 80. *dæg his ætiwednessum*: *diem ostensionis*: **ætiwednesse**. L. 2, 24. *æfter þam þe drihtnes æ gecweden is*: *in lege domini*: **on drihtnes æ**. L. 3, 3. *synna forgyfnesse*: *in remissionem peccatorum*: **on synna forgyfnesse**. *from ond for on*. L. 3, 4. *clypiende stefen*: *uox clamantis*: **clypiendes stefn** ABC. L. 4, 22. *eode*: *procedebant*: **eodon** A. L. 5, 13. *his handa apenede*: *extendens manum*: **apeniende** (*apenigende* A). L. 6, 24. *wilegum*: *diuitibus*: **weligum**. L. 6, 35. Supply **mycel** ABC. L. 7, 8. Omit *ne* with ABC. L. 7, 39. *þe man*: *hic*: **þes**

¹ Until I had finished a minute comparison of the Anglo-Saxon with the Latin, I purposely avoided consulting Marshall; and Handke's dissertation did not reach me until the work was practically in its present shape.

man A. L. 8, 47. **hit**: eum: **hine**. L. 9, 3. Omit *ne ge* with ABC. L. 9, 55. *hine bewende*: conversus: **hine bewend** BC. L. 10, 13. *menegu*: uirtutes: **mægenu** (*mænegu* A). L. 11, 13. *he . . . synt*: uos . . . sitis: **ge . . . synt** A. L. 12, 36. *beo gelice*: uos similes: **beo ge gelice** with A. L. 15, 17. 19. *yrðlinga*: mercenarii: **hyrlinga** A. *Mercenarius* occurs in three other passages in the Gospels: Mk. 1, 20, rendered *hyrling*; J. 10, 12. 13, *hyra*. L. 19, 16. *þis pund*: mna tua: **þin pund** (*þyn* A). L. 20, 23. *Hwi fandige min*: **hwi fandie ge min** with A. L. 21, 12. *ʒ syððan*: tradentes: **ʒ syllað**. L. 21, 36. *ʒ bidað*: orantes: **ʒ biddað** with A.

J. 3, 18. *acennendan*: unigeniti: **ancennedan**. J. 6, 64. *þa gelyfedan wæron*: qui essent credentes: **gelyfendan** with ABC. J. 7, 17. *gecwemð*: cognoscet: **gecnæwð** ABC. J. 7, 42. *cyð*: dicit: **cwyrð** ABC. J. 10, 20. *he cwæð*: insanit: **he wet** ABC. J. 11, 1. *of marian ceastre ʒ of martham*: de castello Mariae et Marthae: **marthan** A. J. 11, 11. *wylle . . . awreccan*: exsuscitem: **aweccan**. J. 11, 31. *ut eodon*: exiit: **ut eode** ABC. J. 12, 1. *awrehte*: suscitauit: **awehte**. J. 12, 7. *of þære dæg*: in diem: **oð þone dæg** A. J. 13, 17. *witod*: scitis: **witon** with A. J. 15, 20. *ahton*: persecuti sunt: **ehton** ABC. J. 17, 8. *com*: exiui: **com**. J. 17, 11. *com*: sum: **eom**. J. 17, 23. Supply **hig swa þu me lufodest** ABC, omitted in Corp. by homœoteleuton. J. 20, 27. Insert **ac geleaful** AC. J. 20, 28. Insert **eart** AC. J. 21, 22. 23. *cwæð*: quid: **hwæt** AC and originally Corp.: *cwæð* is a correction. J. 21, 24. *geuwi*: testimonium: **gewitnys** CHR.

I. VARIATIONS BETWEEN THE CLEMENTINE VULGATE AND THE ORIGINAL OF THE ANGLO-SAXON VERSION

The material, for the nearer determination of the form of the Latin text from which the Anglo-Saxon version was made was first furnished, in any adequate degree, by the publication of Wordsworth and White's edition of the Latin New Testament, completed for the Gospels in 1894. The object of this work is to restore the text of Jerome's revision of the Old Latin versions of the New Testament, and in the notes are given all the various readings of about twenty-six¹ manuscripts ranging from the sixth to the tenth century and conforming in the main to Jerome's revision rather than to the Old Latin versions. In many passages² the readings of the Old Latin versions are also cited. These manuscripts present a very great variety of readings, and the passages in which the Anglo-Saxon version is at variance with the Clementine Vulgate can be usually accounted for by one or another of them. The lists which follow are the result of a minute comparison of the Anglo-Saxon text with the Latin of the Clementine version and, in all cases where variation seemed possible, with the variants in Wordsworth's edition.

The readings are arranged in two divisions: (1) those of which there can be little question as to their identity with those of the original of the Anglo-Saxon version; and (2) those of which the assumption that they are identical seems to explain the translator's divergence from the Clementine readings better than the assumption that the divergence is due to the translator. The acceptance of any given reading and its classification depend, of course, on two things—the degree to which the assumption of such a reading

¹ Matthew, 24; Mark, 25; Luke, 27; John, 28. There are a good many lacunae in several of the manuscripts.

² Sparingly, in Matthew and Mark; more fully, in Luke and John.

is necessary for the explanation of the divergence on the part of the Anglo-Saxon, and on the number of manuscripts in which the reading occurs. A reading is to be preferred that explains a divergence which it is hard to explain otherwise, even though very few manuscripts attest that reading; and a reading is to be preferred that is attested by the great majority of manuscripts, even though it be possible to explain the divergence otherwise. As to deciding in an individual case whether or no the translator's divergence can be explained otherwise than by the variant Latin at hand, that depends on a number of things impossible to formulate. In many of the cases below the citations of the Anglo-Saxon with the two forms of the Latin are themselves sufficient to show why the non-Clementine reading was adopted. In other cases regard must be had to the manner of the translation in general. For example, the supplying of an object, the insertion of *pis*, and the like are common throughout, and a variant Latin that corresponds is by no means to be assumed as present in the original. Again, some parts of the translation are very free, while other parts are very literal, and it is obvious that in a literal context a divergence from the Clementine is more likely to be due to a divergence in the translator's original than is the case when the context shows a freedom of rendering. In the light of an exposition of the manner of the translation, which I hope to make in another paper, my reasons for a decision in any given case would be more apparent. Meanwhile I can only say that I have deliberated carefully in each instance.

(a) PECULIAR READINGS OF THE CLEMENTINE VULGATE

Under this head are listed the readings which conform to the Anglo-Saxon, but vary from the Clementine and, in most cases, also from a few of the mss. and the older editions; in other words, an approximate reduction of the Clementine to the normal text, so far as concerns the passages in which it shows a variation from the Anglo-Saxon. To each is added the number of Wordsworth and White's mss. (if any) agreeing with the Clementine reading, the number of Hieronymian mss. being on the left, of Old Latin, on the right of the line.

1. *Non-Clementine Readings Assumed to be in Accord
with the Translator's Original*

MATTHEW

- 1, 17. *ergo* for *itaque*. 3, 6. *in iordane ab eo* 3 / .
 3, 7. *futura* for *ventura* 1 / . 8, 25. *om. ad eum discipuli
ejus* 4 / . 8, 26. *om. Jesus* 6 / 4. 8, 31. *om. hinc* 1 / .
 10, 14. *de civitate* 2 / . 13, 4. *om. coeli* 2 / 3. 14, 22.
iussit for *compulit*. 17, 3. *apparuit* for *apparuerunt* 4 / .
 17, 20. *om. illuc* 2 / 9. 19, 11. *om. illis* 1 / . 19, 20.
om. a juventute mea 6 / 8. 20, 1. *simile enim* 8 / 5. 23,
 14. Verse omitted 6 / 8. 24, 12. *abundabit* for *abundavit* 4 / .
 24, 38. *nuptum* for *nuptui* 2 / . 27, 40. *destruit . . . reaedifi-
cat* for *destruis . . . reaedificas* 3 / 1.

MARK

- 1, 2. *om. ego* 1 / . 1, 9. *in iordane ab iohanne* 1 / .
 1, 10. *apertos coelos*. 1, 27. *et* for *etiam* 1 / . 2, 23.
om. dominus. 4, 4. *om. coeli* / 6. 4, 29. *se produxerit*
for produxerit / 1. 5, 2. *occurrit ei* 4 / . 5, 7. *summi*
for altissimi 1 / . 5, 33. *autem* for *vero*. 6, 7. *conuo-
cavit* for *vocavit*. 7, 3. *lauent* for *laverint* 1 / 8. 7, 19.
introit for *intrat* 1 / . *om. vadit* 6 / . 9, 3. *om. et* before
candida 4 / . 11, 5. *illic* for *illis*. 14, 2. *enim* for
autem. 14, 25. *om. hoc* 1 / . 14, 29. *om. in te*.
 14, 45. *om. Ave* 1 / . 14, 54. *sedebat et calefaciebat se*
ad ignem. 14, 62. *om. Dei* 1 / . 15, 29. *destruit . . .*
reaedificat for *destruis . . . reaedificas* 4 / . *om. Dei* 1 / . 15,
 32. *conviciabantur* for *convitiabantur* 2 / .

LUKE

- 1, 66. *quid* for *quis* 1 / . 2, 4. *om. in* before *civitatem* / 9.
 2, 38. *hierusalem* for *Israel* 1 / 2. 4, 5. *om. in montem*
excelsum 4 / 7. 4, 18. *om. sanare contritos corde* 4 / 2.

4, 38. om. *Jesus* 8 /. 5, 25. om. *lectum* 1 / 2. 6, 26.
bene uobis dixerint for *benedixerint vobis* 5 / 5. *prophetis* for
pseudoprophetis 4 / all but 2. 6, 42. *et* for *aut.* 7, 31.
om. *Ait autem Dominus.* 8, 1. *ciuitatem et castellum* for
civitates et castella 7 / 7. 9, 29. om. *et* before *refulgens.*
9, 47. *adprehendens puerum statuit* 1 /. 9, 58. *et ait* for
Dixit 1 /. 10, 17. *sunt autem.* 11, 25. om. *et ornatam*
3 / 9. 11, 26. om. *secum* 1 / 2. 11, 29. om. *prophetas*
2 / 5. 12, 31. om. *et iustitiam ejus.* 12, 35. om. *in*
manibus vestris 2 /. 14, 1. om. *Jesus* 1 / 2. 14, 8.
euertit for *everrit.* 16, 19. *et induebatur* 5 /. 17, 3.
om. *in te* 4 / 6. 19, 23. *et ego* 1 /. 19, 26. om. *et*
abundabit 4 /. 20, 3. om. *Jesus* 3 / 4. 20, 20. *et*
traderent 1 / 3. 21, 9. *non* for *nondum* 1 / 2. 22, 2
eum for *Jesum* 1 /. 22, 37. *et quod cum* for *Et cum* 8 / 2.

JOHN

1, 3. 4. *sine ipso factum est nihil ; quod factum in ipso uita erat*
1 /. 3, 2. *eum* for *Jesum* 3 / 3. 3, 18. *credidit* for
2nd *credit* 8 / 3. 3, 33. *accipit* for *accepit* 5 / 2. 4, 41.
om. *in eum* 1 /. 5, 28. *eius* for *Filii Dei* 1 /. 5, 31.
me for *meipso* 1 / 3. 6, 14. om. *Jesus.* 6, 23. *agentes*
for *agente* 2 / 1. 6, 41. om. *vivus* 1 /. 6, 64. om.
non before *credentes* 2 / 5. 7, 33. om. *eis* before *Jesus* 3 /.
7, 52. om. *Scripturas* 13 / 7. 8, 9. om. *Jesus* 8 / 3.
8, 45. *quia* for *si.* 8, 46. om. 2nd *vobis* 1 /. 8, 54.
noster for *vester* 3 / nearly all. 8, 56. *et uidit* 1 / 2. 9,
11. *uidi* for *video* 3 / 4. 9, 22. om. *esse* before *Christum* 2 / 2.
9, 25. om. *eis.* 9, 39. *dixit eis* 1 / 4. 10, 8. *sed non.*
11, 27. om. *vivi* 4 / 1. 11, 37. om. *nati* 2 / 1. *ut et hic.*
6 / 3. 11, 45. om. *et Martham.* om. *Jesus* 1 / 4. 11,
50. *nobis* for *vobis* 2 / 5. 13, 18. *mecum* for *meum* 1 / 1.
14, 10. *credis* for *credit* 5 / 2. 14, 13. om. *Patrem* 1 /.
15, 6. *eos . . . et ardent* 7 / 4. 16, 3. om. *vobis* 4 / 5.
16, 11. om. *jam* 1 / 2. 18, 26. om. *ei* 1 / 1. 18, 28.
ad caipham. 19, 6. om. *eum* after *crucifige* 3 / 5. 20,
17. *et deum* 3 / 4. 20, 22. *hoc cum* 3 / 5. 20, 29.

om. *Thoma*. 21, 1. om. *discipulis* 2 / 8. 21, 4. *mane*
 ... *iam facto* / 3. 21, 7. *tunicam* for *tunica* 5 / 2.

2. *Non-Clementine Readings Probably in Accord with
 the Translator's Original*

MATTHEW

11, 30. *leue est* 7 / 1. 13, 35. *dictum est* 15 /. 16,
 15. om. *Jesus* 10 / 7. 16, 19. om. *et after solutum* 6 /.
 17, 20. om. *Jesus* 10 /.

MARK

6, 2. in *cognatione* ... *et in domo* 2 /. 6, 15. om. 2nd
quia 7 /. 6, 24. *et for at* 7 / 4. 6, 52. *intellexerunt*
 for *intellexerant* 10 / 5. 14, 27. om. *me in* 5 / 1.

LUKE

13, 35. om. *deserta* 11 / 5. 17, 6. *obediret* for *obediet*
 2 / 3. 19, 37. *discendentium* for *discipulorum* 1 / 4. But
 probably omitted: see p. 29.

JOHN

3, 23. *adueniebant* 11 / 6. 8, 9. om. *Jesus* 6 / 3.
 8, 20. om. *Jesus* 12 / 2. 15, 6. *aruit* for *arescet* 11 / 5.

(b) PECULIAR READINGS OF THE ORIGINAL OF
 THE ANGLO-SAXON VERSION

In this list of readings are given: (1) the reading of the Clementine Vulgate (except in the passages enclosed in square brackets, in which cases the Clementine reading coincides with the peculiar reading preferred); (2) the Anglo-Saxon; (3) the reading assumed as, or believed to be, that of the Latin original. The context is given as fully as seems necessary to make as plain as may be the reason for preferring the special reading. In some cases explanations are added.

The letters used for the designation of manuscripts are those used by Wordsworth and White. Capital letters (and δ and. *aur. gat. gig. corp. oxon.*) designate Vulgate manuscripts; small italics, Old Latin¹ manuscripts. The latter are given by Wordsworth and White only in passages of special importance in Matthew and Mark; more frequently in Luke and John. But in no case can the absence of citation of Old Latin manuscripts here be taken to mean that they do not (or do) confirm the reading given.² They are usually cited only to show the extent of the reading in certain cases. In one or two instances only a reading is assumed which is attested solely by Old Latin manuscripts. The following are the abbreviations for the printed editions: ς —Stephen, Paris, 1528; \mathfrak{H} —Hentenius, Louvain, 1547; \mathfrak{S} —Sixtine, Rome, 1590; \mathfrak{C} —Clementine, Rome, 1592; *vg*—the agreement of these four editions.

1. Readings Assumed to be in Accord with the
Translator's Original

MATTHEW

4, 10. vade gang þu .. on bæc uade .. retro
DEE-PLQRX'Z*

4, 16. populus ðeoda folc gentium populus.
gentium from v. 15 (which Anglo-Saxon omits) is joined with
populus in Θ L²H.

[in regione et umbra mortis on earde deapes sceade
in regione umbræ mortis BH Θ V *vg*.]

6, 11. panem .. supersubstantialem gedæghwamlican
hlaf panem .. cotidianum CDEE-P^{ms}TWF.

[6, 13. Omitted soþlice amen O. Lat. (except
abcff₁g₁h₁k) *vg*.]

7, 4. Sine broþur þafa frater sine E-PR^{ms}W.

[8, 9. ego homo sum sub potestate ic eom man under

¹ For a list of Vulgate manuscripts, with indications of age, locality, and character, see Wordsworth in Scrivener, vol. II, pp. 67 ff.; of Old Latin manuscripts, vol. II, pp. 45 ff.

² Except that in Mark every confirmatory passage in a b c d ff₁ ff₂ g q mm is indicated by the citation of these manuscripts.

anwealde gesett ego homo sum sub potestate constitutus
DEΘQRT(L) vg. a b o g₁ h k q aur. gig. corp. oxon.]

9, 15. jejunabunt on ðam dagum hig fæstað
ieiunabunt in illis diebus DELQ.

10, 23. fugite in aliam fleoþ on oþre. 7 ðonne hi on
þære eow ehtaþ fleoþ on þa þryddan fugite in aliam. et
cum in alia persequentur uos fugite in tertiam E, and similarly
Q a b ff₁ g_{1,2} h k q gat.

12, 35. Bonus homo God mann soþlice bonus
enim homo DLR.

13, 36. parabolam zizaniorum þ bigspell þæs hwætes
7 þæs cocceles parabolam tritici et zizaniorum DE-P^{ms}Q
RTW gat. corp. oxon.

14, 2. Joannes Baptista iohannes se fulluhtere þe io
beheafðode iohannes baptista quem ego decollavi DEE-P^{ms}
QTR corp. oxon. a b d ff₁ g₂ h gat.

14, 3. propter .. uxorem fratris sui for þam wife ..
philippes hys broþer propter .. uxorem philippi fratris sui
(or fr. sui ph.) DEE-P^{ms} Θ H^o Q R b f ff₂ g g₂ h q δ aur. gat. gig.
corp. oxon.

16, 2. Serenum erit to morgen hyt byþ smylte
serenum erit cras (in cras Q) ELR corp. oxon. gat.

16, 8. Sciens autem Jesus þa se hælend wiste hyra
geþancas sciens autem iesus cogitationes eorum LQR corp.
oxon. g₂.

16, 9. 10. neque recordamini quinque panum in quinque
millia hominum... Neque septem panum in quattuor millia
hominum ne ge ne geþenceað þæra fif hlafa 7 fif þusend
manna... Ne þæra seofon hlafa 7 feower þusend manna quin-
que panum et (LQWZ^a b ff₂ q) quinque milia hominum... neque
septem panum et (E-PLOQTWXZ^a a b ff₂ g₁ q) quattuor milia
hominum. (quinque .. quattuor, omitting in, most mss.)

18, 10. ex his pusillis of þysum lytlingum þe gelyfað
on me his pusillis qui credunt in me (in me cr. E) LQR^{*}
corp. oxon.; similarly, b c d ff_{1,2} g_{1,2}.

18, 21. Dixit: Domine, quoties peccabit in me frater meus,
et dimittam ei? usque septies? 7 cwæð drihten gyf min
broþor syngaþ wið me mot ic him forgyfan oð seofon siþas?

dixit quod (quoniam Q) *si peccauerit* in me frater meus quoties dimittam ei. usque septies Q B g₂; similarly, many O. Lat. MSS.
 18, 26. Patientiam habe in me *Hlaforð gehafa geþyld*
 on me patientiam habe in me *domine* E L Q R T* h (d. h. p.
 in me E-P^{ms} J ff₂ g₁ q).

20, 28. Omitted Ge wilniað to geþeonne on gehwædum þinge 7 beon gewanod on þam mæstan þinge; Witodlice þonne ge to gereorde gelapode beoð, ne sitte ge on þam fyrmestan setlum þe læs þe arwurðre wer æfter þe cume 7 se husbonða *hate þe arisan 7 ryman þam oðron 7 þu beo geseynd. gyf þu sitst on gereorde on þam ytemestan setle 7 æfter þe cymþ oþer gebeor 7 se laþigenda cwepe to þe site innor leof byþ ðe awurðlicor þonne þe man uttor scuþe* uos autem quaeritis de modico crescere et de maximo minui. cum autem introieritis ad caenam uocati nolite recumbere in superioribus locis ne forte dignior te superueniat et accedens is qui te inuitauit *dicat tibi adhuc inferius accede* et confundaris. si autem recubueris in inferiori loco et aduenerit *humilior te* dicet tibi qui te inuitauit accede adhuc superius et (om. o*) erit tibi hoc utilius H^{ms}
 O o Brit. Mus. Reg. I B vii; similarly, a b c d e ff_{1,2} g_{1,2} h m n r and. emn. Brit. Mus. I A xviii (variations considerable).

The Latin is given as in Wordsworth and White. The words in Italics indicate probable variations in the translator's text.

21, 17. abiit . . in Bethaniam: ibique mansit ferde
 . . to bethania 7 lærde hi þar be godes rice abiit . . in
 bethaniam et docebat eos de regno dei M.

21, 31. Dicunt ei: *Primus* þa cwædon hig se æftera
 dicunt ei, *nouissimus* A B C E-P F H* J L O R T X Y Z* Brit. Mus.
 Reg. I A xiii etc. corp. oxon. Most O. Lat. MSS.

22, 45. Si ergo David uocat eum Dominum gyf dauid
 hyne on gaste dryhten clypað si ergo dauid in spiritu uocat
 eum dominum D E E-P^{ms} F Q W.

24, 41. Omitted Twegen beoþ on bedde. an byð
 genumen 7 oþer byð læfed duo in lecto. unus adsumetur et
 unus (alter x) relinquetur B E H¹ O R T X Z a b c d e ff_{1,2} h q gat.

27, 32. hominem mann *cumende heom togenes* homi-
 nem uenientem obuiam sibi B E-P^{ms} I L O^{1,2} R X² Y² Z E Q a b c ff₂
 h g₂.

28, 3. sicut nix swa hwite swa snaw candida
 (-um Q ð) sicut nix D E E-P^{ms} L R Q a b ff₂ h q r gat. ð.

MARK

[1, 2. praeparabit viam tuam gegearwað þinne weg
beforan ðe praeparabit uiam tuam ante te DEGΘKQWZ
vgff₂.]

1, 34. quoniam sciebat eum forþam hi wiston ꝥ he
crist wæs quoniam sciebat eum christum esse (chr. eum esse
G I) ΘM-TY^{ms}.

2, 22. sed vinum novum in utres novos mitti debet Ac
niwe win soeal beon gedon on niwe bytta. þonne beoð butu gehealden
sed uinum nouum in utres novos mitti debet et utraque (ambo
GHΘef) (con- D) seruantur EE-P^{ms} M-TQR₂gat.

7, 13. per traditionem vestram for eower stuntan lage.
per traditionem uestram stultam xz abodiqr.

10, 20. At ille respondens ait (illi): Magister Ða
ȝsawarode he goda lareow at ille respondens ait magister bone
KM-TOZ(V).

[10, 33. scribis bocerum ꝥ caldrum scribis et
senioribus OΘIKLM-TOQT VWZ claur.vg.]

11, 15. veniunt comon hi eft ueniunt iterum.
BM-TOabff₂.

12, 14. qui venientes dicunt ei Ða comon hi ꝥ þus
mid facne cwsædon qui uenientes dicunt ei subdole b qff₂e.

12, 29. Dominus deus tuus urne drihten god domi-
nus deus noster ACE-PHM-TOQRXYZ abdf₂klqδ.

13, 1. quales structurae hwylce getimbrunga þisses tem-
ples quales structurae (structum L) templi BΘM-TOQT X*Z.
bdf₂lr(c k q).

13, 2. vides ne geseo ge nonne uidetis b cff₂
(uidetis FX* aeg₂kq; nonne uidet BM-TOZ).

14, 14. Ubi est refectio mea hwar is min gysthus ꝥ
min gereord ubi est diuersorium meum et refectio mea BH
ΘM-TO(Z).

LUKE

6, 10. Et circumspectis omnibus And him callum
gesceawodum mid ȝrre et circumspectis omnibus illis (il. omn.
b q r) in ira z ff₂laur. (acd).

6, 17. (ab) Jerusalem fram ierusalem 7 ofer muþan
(ab) hierusalem et trans fretum G Q a b c f f₂ l q r.

9, 4. ibi manete, et inde ne exeatis wuniað þar oð ge
utgan ibi manete donec exeatis E f (et inde exeatis B and
O. Lat. mss. except c δ aur.).

9, 55. 56. increpavit illos, dicens: Nescitis cuius spiritus estis.
Filius hominis non venit animas perdere, sed saluare he hig
preade increpauit illos D E P F G Q Y l δ gat.

10, 11. pulverem qui adhaesit nobis þ dust .. on urum
fotum clifode puluerem qui adhaesit nobis in pedibus D E Q
(a) b c d e (f) i l q r.

11, 2. Pater, sanctificetur nomen tuum Ure fæder þu
ðe on heofene eart. si þin nama gehalgod pater noster
(sancte D a c f f i) qui es in caelis sanctificetur nomen tuum P R Z*
Dunhelm A ii 16 Brit. Mus. Harl. 1802 b c d f l q (r) δ.

Omitted gewurðe ðin willa on heofene 7 on
eorþan fiat uoluntas tua in caelo et in terra b c l. This form,
instead of fiat uoluntas tua sicut in caelo et in terra B B F D E P*
O P Q R T X* c d f f₂ i q r δ aur., seems to make it certain that the
additions here were present in the translator's original, and not
transferred by him from M 6, 9-13.

11, 4. Omitted ac alys us fram yfele sed libera
(eripe B i (f)) nos a malo D O Q R b c d f f₂ l q r δ aur.

11, 25. inuenit eam he hit gemet æmtig inuenit
eam uacantem f l r δ.

11, 48. testificamini quod consentitis ge cyðað 7 ge
þafiað testificamini et (om. E gat) consentitis CT (consenti-
entes f).

12, 55. dicitis, Quia uentus erit ge secgað þ is towerd
dicitis quia uentus erit A B C T Y For explanation of towerd,
see p. 38.

[16, 21. sed et canes ueniebant 7 him nan man ne
sealde. ac hundas comon at nemo illi dabat sed et canes
ueniebant K T W S S Q l m.]

17, 26. ita erit et in diebus Filii hominis swa beoð
mannes suna tocyne ita erit et aduentus filii hominis E R gat.

20, 14. Occidamus illum cumap uton hine ofslean
uenite occidamus illum C T d e δ.

21, 21. et .. *discedant* ȝ *nyðer ne astigað* et ..
non discedant B T (et .. *non discedant* E-P^{ms} d; et *discedant*
 B-F D J Q r). Cp. p. 37.

22, 52. Existis Ge ferdon .. þ *ge me gefengon*
existis .. comprehendere me E^{ms} Q ff₂^o.

22, 61. prius quam gallus cantet, ter þriwa to-dæg
ær se hana crowe prius quam gallus cantet ter .. hodie
 (+ *nosse b l*) (F) ff₂.

23, 35. stabat *populus spectans* þ *folc stod gean-*
bidiende stabat populus ex(s)pectans B B-F C E E-P G I J K M O
 R T V W X* Z *ab eff₂ l r δ aur.*

24, 29. intravit cum illis he ineode þ he mid him
wunude intrauit manere (ut maneret a c e f) cum illis D E Q R
δ r δ gat.

JOHN

1, 18. Deum nemo vidit umquam : unigenitus Filius ..
ipse enarravit Ne geseah næfre nan mann god buton se
ancenneda sunu hit cyððe deum nemo uidit umquam nisi
unigenitus filius .. ipse enarrauit C D E H Θ J M-T R T W *ab eff₂* l r aur.*

(5, 4. This verse is omitted by Wordsworth and White and
 in some mss. It is present, however, in most mss. in some one
 of three forms, of which the Anglo-Saxon is nearest to that found
 in B-F C E G H^o Θ I K O Q T V W Z² *gat. c ff₂^o δ aur.*)

7, 29. Ego scio eum Ic hyne can. ȝ *gif ic secge þ ic*
hine ne cunne. ic beo leas ȝ eow gelic. Ic hyne can. ego scio
eum et si dixero quia nescio eum ero similis uobis mendax et (sed
H^o M-T W) scio eum B-F C E K O Q T Z *aur.*

20, 31. vitam ece lif uitam aeternam B D E K O R Z
b e f q r.

2. Readings Probably in Accord with the
 Translator's Original

MATTHEW

1, 2. Abraham Soðlice abraham abraham autem
 D L R.

2, 12. per aliam viam reversi sunt *ao hie on oðerne*
weg .. ferdon *sed per aliam uiam reuersi sunt* DELQ.

3, 3. qui dictus est *se be þam þe gecweden* *de*
quo dictum est DTVf.

3, 5. circa Jordanem *wiðgeondan iordanen* *trans*
iordanen D.

[3, 9. potest Deus *god ys swa mihtig þ he mæg*
potens est deus BEH^oΘJKMTWX^{*}vg.]

12, 10. Et ecce homo *þa wæs þær an man* *et*
ecce erat (+ ibi Rf) homo DEPLQ.

12, 15. multi *mycel mænigeo* *turbæ multæ f.*

13, 3. seminare *hys sæd to sawenne* *seminare*
semen suum Q.

13, 26. tunc apparuerunt et zizania *þa ateowde se coccel*
hine *tunc apparuit zizania* ER.

13, 45. quaerenti bonas margaritas *þe sohte þ gode*
meregrot *quaerenti bonam margaritam* D corp. oxon*.

13, 54. sapientia hæc et virtutes *þes wisdom 7 þis*
mægen *sapientia hæc et uirtus* AE-P^{*}FH^{*}OXY.

14, 8. hic in disco *on anum disce* *in disco*
CDEQRT bcf₁ff₂g₁h.

14, 11. allatum est .. et datum est puellae, et attulit matri
suae *man brohte .. 7 sealde þæm mædene 7 þ mæden hyre*
meder *allatum est .. et datum est puellae et puella (illa*
BEE-P^{ms}) *matri suae* QR.

15, 29. venit *eft he com* *uenit iterum* Q R a b c
ff₂g₁2.

15, 30. caecos, claudos, debiles *healte 7 blinde 7 wan-*
hale *claudos caecos debiles* ABOE-PH^{*}KLMM-TQRTV
WX^oYZ.

[16, 4. signum Jonæ *ionas tacen þæs witegan* *sig-*
num ionæ prophetae EKLQRvg.]

16, 12. cavendum *warniað* *caute* LQR.

17, 14. homo genibus provolutus *sum mann gebi-*
gedum cneowum *homo genibus prouolutis* ABCE-PFΘM
OQTXYff₂.

17, 20. si habueritis fidem .. dicetis *yf ge hæfdon*
geleafan .. 7 ge cwædon *si habueritis fidem .. et dicetis*
H¹Θ.

18, 21. vende quae habes becyp eall þ þu ahst uende
omnia quae habes EE-P^{ms} LQ(R) Wf.

21, 5. super asinam et pullum filium subjugalis uppan
tamre assene ȝ hyre folan super asinam et pullum filium
(om. A* Q R*) subiugalem R. tamre translates subiugalem, as
teoma in the Mercian gloss to R. Cp. p. 48.

21, 20. Quomodo . . aruit hu . . þ fictreow forscranc
quomodo . . aruit ficulnea DLQR.

21, 23. accesserunt ad eum docentem comon . . him to
accesserunt ad eum HRabceff₁g₁hl.

21, 29. abiit eode . . to þam wingerde abiit in
uin(e)am (suam Q) abodeff_{1,2}h.

21, 39. ejecerunt . . et occiderunt ofslogon . . ȝ awur-
pon occiderunt . . et eiecerunt E.

22, 7. missis exercitibus suis, perdidit sende hys he-
re to ȝ fordyde misit exercitum suum et perdidit DQRabc
dffi_{1,2}hq.

22, 8. non fuerunt digni ne synt wyrþe non
sunt digni DQR.

22, 10. malos et bonos gode ȝ yfele bonos et
malos EE-PORX*.

22, 35. tentans eum fandode hys þus cweðende
temptans eum et dicens (dixit R) E.

23, 5. fimbrias heora reafa fnadu fymbrium
uestimenti sui E.

25, 46. Et ibunt ȝ þonne farað et tunc ibunt
E-P^{ms} D(om. et).

26, 7. super caput ipsius recumbentis uppan hys heafud
þær he sæt super caput eius (ipsius DOX*) recumbente ipso
(eo E-P^{ms} f) E* LQR* abceff₂hqr₂.

26, 9. multo to myclum wurþe pr(a)etjo magno
(multo DL) E-P^{ms} QR m. pr. BY^o EJ.

26, 39. sicut tu swa swa þu wylt sicut tu wis
BDEE-P^{ms} H^o Θ LOQRTXY^o Z* abceff₂g₂hr.

26, 53. rogare Patrem meum et exhibebit biddan
minne fæder þ he sende rogare patrem meum ut exhiberet Q.

27, 62. quae est post Parasceven þe wæs gearcung-
dæg quae est parasceten FH* Y.

28, 7. ecce *praedixi* vobis nu ic *sece* eow ecce
dixi uobis CEILR* T° a b c d e f f₁, h δ gat. etc.

MARK

1, 40. Si vis *Drihten*, gif þu wylt *domine*, si
uis EHΘM-TOQ cff₂mm.

2, 16. videntes ȝ cwædon dicentes E-P*.

2, 19. filii *nuptiarum* þæs *brydguman* cnihtas filii
sponsi GM-TQ a c d e f f₁g₂ilqδ.

2, 23. coeperunt *progredi*, et vellere spicas ongunnon
þa ear pluccigean coeperunt uellere spicas G b c d f f₁t.

3, 5. restituta gehæled sona restituta .. *statim*
G d f f₂g₂.

3, 6. *statim* .. *consilium* faciebant þeahtedon con-
silium faciebant GLM-TR.

3, 10. 11. Multos enim sanabant ita ut irruerent in eum ut
illum tangerent quotquot haberent plagas. Et spiritus immundi,
cum illum videbant, procidebant ei Soplice manega he
gehælde, swa þ hi æthrinon his. ȝ swa fela swa untrumnessa
ȝ unclæne gastas hæfdon, þa hi hine gesawon, hi toforon him
astrehton multos enim sanabat ita ut irruerent in eum ut
illum tangerent. quotquot *autem* (enim E; om. E-P^{ms} Z*) habebant
plagas et spiritus imundos cum illum uidebant procidebant ei
DKM-TOR fδe.

4, 10. interrogaverunt eum hi qui cum eo erant *cum* duo-
decim *parabolas* hine axodon þ *bigspell* þa twelfe þe mid him
wæron interrogauerunt eum hi qui cum eo erant duodecim
CEE-PΘIKM-TVWXZ vg *parabolam* w vg D.

4, 18. 19. hi sunt qui verbum audiunt, et aerumni saeculi
.. suffocant verbum, et sine fructu efficitur þ synt þa ðe þ
word gehyrað. ȝ ofyrmdē .. þ word ofþrysmað, ȝ synt buton
wæstme gewordene hi sunt qui uerbum audiunt et aerumnae
saeculi .. suffocant uerbum et sine fructu efficiuntur CDEGH¹Θ
KLM-TOQRT.

5, 19. Et non admisit eum Him þa se hælend ne
getiðode *iesus autem* non admisit eum ΘKVZ b d e f f₂iq r
(c aur.).

5, 42. et obstupuerunt ȝ ealle hi wundredon . et
obstupuerunt *omnes* L *o f f₂ g₁ i q.*

6, 31. Venite seorsum Cumað ȝ uton gan onsundron
uenite seorsum *eamus* B M T O^a *a (o f f₂) d.*

6, 46. abiit .. orare he ferde .. ȝ hine ana þar gebæd
abiit *solus* orare Θ *gat.*

8, 8. septem sportas seofon wilian fulle septem
sportas *plenas* E-P^{ms} L Q R.

[8, 19. Quando fregi .. quot sustulistis hwænne ic
bræc .. ȝ hu fela .. ge namon quando fregi .. et quot sustu-
listis A D I W Y *vg. d f l δ aur.*]

quot cophinos *fragmentorum* hu fela wyligena
quot cophinos D M M-T O.

10, 7. Propter hoc homo ȝ cwæð, forþam se mann
et dixit, propter hoc homo B Θ K L M-T O W X Z *b c d f f₂ q r gat.*

10, 17. rogabat eum cwæð ȝ bæd hine rogabat
eum *dicens* CH¹ Θ K L M-T O T V W X Z *a b (c) d f k l q r aur.*

10, 32. et stupebant: et sequentes timebant ȝ hi adre-
don him hine ȝ him fyligdon et stupebant et sequentes
timebant eum B Θ M-T O G X*.

13, 6. dicentes, quia ego sum ȝ cwæpað ic eom Crist
dicentes quia ego sum *christus* D E-P H Θ Q *gat. b c g.*

13, 19. Erunt .. *dies illi* tribulationes on þam dagum
beoð .. gedrefednessa erunt .. *diebus illis* tribulationes w
a k q d.

13, 32. De die autem illo *vel* hora Be þam dæge ȝ
þære tide de die autem illo *et* hora C E-P¹ F G L M-T Q R T.

14, 17. 18. discumbentibus eis mid him sittendum
discumbentibus *cum* eis A H Θ Y. Cp. p. 46.

14, 43. lignis mid sahlum fustibus G L Q X*
f f f₂ k c q d. *sagol* usually translates *fustis*. See Bosworth-
Toller.

15, 1. *vincientes* Jesum, duxerunt læddon þæne
hælend *gebundenne* *uinctum* iesum duxerunt D E-P M-T O
a c d f f₂ q r₂ aur.

15, 35. Eliam vocat þes clypað heliam heliam
uocat *iste* L Q *c d f f₂ gat.*

LUKE

[1, 54. suscepit Israel puerum suum memorari misericordiae
suae He onfeng israhel hys cniht ȝ *gemunde* hys mildheort-
nesse suscepit israhel puerum suum *recordatus* (*memoratus*
B O) misericordiae suae W X* **MS C** aur.]

1, 70. 71. Sicut locutus est ,, *salutem ex* inimicis nostris
Swa he spræc .. ȝ *he alysde us* of urum feondum sicut
locutus est .. *et liberauit nos* ab inimicis nostris D G Q R b c ff₂ l q r
aur. gat.

2, 15. pastores loquebantur þa hyrdas .. spræcon ȝ
cwædon pastores loquebantur *dicentes* D L *et dixerunt a*
b ff₂ l.

3, 2. verbum Domini *godes word* uerbum dei
A C F M O Q T Z a b e f δ.

[3, 8. potest Deus *god is swa mihtig þ he mæg*
potens est deus H **Θ** K M X v g a c d e f f₂ l q r δ.]

3, 9. ad radicem arborum to ðæs treowes wyrtruman
ad radicem arboris X K Z.

[fructum *godne wæstm* fructum bonum
B-F C D E-P H¹ **Θ** I J K L M-T R T V W Z v g b c d e f f₂ l q r δ.]

3, 38. Omitted oð fif ȝ hundseofantig cneoryssa
generationes LXXV B-F K¹ Z^{re}.

4, 1. agebatur in spiritu .. wæs fram haligum gaste
gelæd agebatur a spiritu C D.

5, 34. Numquid *potestis filios sponsi .. facere jejunare?*
cwyst þu magon þæs brydguman bearn fæstan? numquid
possunt filii sponsi .. ieiunare? G Z a b c d e f f₂.

[6, 40. omnis .. sicut magister ejus ælc .. *gif he is*
swylce his lareow omnis .. *si sit* sicut magister eius B¹ G H
Θ K M-T O^{ax} P V W X* Z v g a c f l q r aur. gat.]

7, 39. sciret .. qualis est mulier he wiste .. hwylc
þis wif wære sciret .. qualis *esset* mulier A E-P F G I M O
P Q Y (*om. esset* C D E J d f f₂ l δ gat.).

8, 16. Nemo .. *lucernam accendens*, operit eam Ne
oferwrihð nan man .. his *onælede* leohtfæt nemo .. *lucernam*
accensam operit eam a c f f₂ l q r E.

8, 51. et Jacobum et Joannem ȝ Iohannem ȝ iacobum
et Iohannem et Iacobum B-FCE-PJKOQRTVWZ *abcdeff₂lq*
r δ aur.

8, 52. non est mortua puella *Soplice* nis þis mæden
dead non est enim mortua puella EGHΘKOPVXZ *acd*
ff₂lqr δ aur. gat.

9, 28. Factum est .. dies octo et assumpsit wæs
geworden .. eahta dagas ꝥ he nam factum est .. dies octo
assumpsit EGJRB *abff₂lr.*

Jacobum et Joannem Iohannem ȝ Iacobum
Iohannem et Iacobum BB-FCE-PJKM-TORTVXZ *abcdeff₂l*
q δ aur. gat.

9, 43. in omnibus quae faciebat be þam þingum þe
gewurdon in omnibus quae fiebant cw.

10, 30. Suscipiens autem Jesus dixit Ða cwæþ se
hælend hine *upbeseonde* suspiciens autem iesus dixit AB-F
CEFGΘJKMM-TTVWXXZꝥ *bcil.*

11, 4. dimitte nobis .. *siquidem* et ipsi dimittimus
forȝf us .. *swa* we forȝfað dimitte nobis .. *sicut quidem*
et (sicut et *ab c d f f₂ l r*) nos dimittimus R.

14, 14. non habent retribuere tibi nabbað *hwanun*
hig hit þe forȝyldon non habent unde retribuere tibi
HΘJOTX*Z* *acff₂lr aur.*

14, 19. Juga boum .. *quinque* an getyme oxena
Juga boum .. U DEFRTW. The numeral U might have
easily been overlooked.

16, 11. quod verum est ꝥ eower ȝs quod uestrum
est B°DEFK*QX*Z* *q aur.*

17, 5. dixerunt Apostoli Domino cwædon apostolas,
drihten dixerunt apostoli domine BDFGHQT *bceff₂qr.*

17, 7. pascentem scep læsgendne oues pascentem
DKM-TQRT° (b) *c d f f₂ i l q r s δ aur. gat.*

17, 31. In illa hora on ðam dæge in illa die
defq.

18, 16. pueros *lytlingas* paruulos DKRTW δ.
puer is rendered by *lytling* in none of the 43 passages in which
it occurs in the Gospels.

19, 24. date illi, qui *decem* mnas habet syllað þam
þe hæfð *an* pund date illi qui *x* mnas habet DERW *eff₂i q.*
Cp. 14, 19. The next verse—*dixerunt ei, Domine, habet decem*
mnas—is probably taken as the disciples' correction of Jesus's
apparent mistake.

19, 30. castellum quod contra est þ castel þe ongen
inc ys castellum quod contra *uos* est BDEE-P^m KM-TQ Q
RTW S *g r aur.*

19, 37. turbæ *discipulorum* þa menego turbæ
a eff₂ils. Cp. p. 16.

21, 9. cum *audieritis* proelia þonne ge *geseoð* gefeoht
cum *uideritis* proelia D q.

JOHN

1, 16. de plenitudine .. accepimus *et* gratiam pro gratia
of .. gefyllednesse we .. onfengon gyfe for gyfe de pleni-
tudo .. accepimus gratiam pro gratia ACDEE-P^e JM-TQRS
TUXY *abceff₂*lr aur.*

4, 17. Bene dixisti quia non *habeo* virum wel þu
cwæde þ þu næfst ceorl bene dixisti quia non *habes* uirum
DEOQR *bcd ff₂lr δ aur. gat.*

5, 43. veni .. et non accipitis me Ic com .. ȝ ge me
ne *underfengon* ueni .. et non *accepistis* me A*CEE-PH
ΘI*JKOQRWZS *δ braff₂ aur. gat.*

6, 69. credidimus we *gelyfað* credimus CDEF
GJKORTVWY*Z^s *δ ceff₂lr δ aur.*

6, 71. dicebat .. Judam he hyt cwæp *be iuda*
dicebat *de Iuda* ΘKQVWXZ^s *δ bcef(ff₂)lr (EHO aur.).*

9, 3. ut *manifestentur* opera Dei þ godes weorc wære
geswutelod ut *manifestetur* opus dei AB-FΔE-P*FHMSX*Y
(manifestaretur *or* -tetur opera BCGEΘOQTX^e *a defff₂*qr*
aur.).

9, 41. dicitis Quia *videmus*. Peccatum vestrum manet
ge secgað þ þ ge *geseon* þ is eowre synn dicitis quia *uidetis*
peccatum uestrum manet T e (uos uidere l).

11, 1. Erat quidem languens Lazarus sum seoc man
wæs *genemned* lazarus erat quidem languens *nomine* lazarus
DG *abceff₂l.*

de castello Mariae et Marthae sororis ejus of
 marian ceastre 7 of marthan-his swustra de castello mariae
 et marthae sororum eius DEG^{ms} Q R W Z, S l gal.

11, 4. Infirmitas haec non est ad mortem, sed pro gloria
 Dei, ut glorificetur Filius Dei per eam Nys þeos untrumnyss
 na for deaðe ac for godes wuldre þ godes sunu si gewuldrod þurh
 hyne .. per eum A* B Δ E-P H Θ J K O R S V Y Z (b c) fff₂ (l).

12, 13. processerunt obviam ei eodon ut ongean hine
 ærierunt obuiam ei a c d e f f₂ r aur.

13, 12. Postquam ergo lavit pedes eorum et accepit vesti-
 menta sua: cum recubisset iterum, dixit eis Syððan he
 hæfde hyra fet aþwogene he nam his reaf 7 þa he sæt he cwæð
 eft to him postquam ergo lauit pedes eorum accepit uesti-
 menta sua et cum recubisset iterum dixit eis B E T, S a b c f l m.
 (eorum accepit, also G f f₂* aur.; et cum, also B-F D O* e f f₂ q.)

14, 1. Omitted 7 he cwæð to his leorningnihton
 et ait discipulis suis M-T a c d aur.

16, 17. Dixerunt ex discipulis ejus cwædon his
 leorningnihtas dixerunt discipuli sui B E E-P^{ms} J Q R T^e X*
 a b c f f₂ r G.

19, 24. in vestem meam miserunt sortem ofer mine
 reaf hi wurpon hlott super uestem meam miserunt sortem
 E F J c f f₂ q r aur.

20, 4. venit primus com raðor uenit prior
 C T W a b c d f f₂ q r aur. prius E-P^{ms} M-T.

(c) CHARACTER AND TYPE OF THE TRANSLATOR'S ORIGINAL

The following tables show the share of each one of Wordsworth and White's manuscripts in the above peculiar readings. The object is to see whether any manuscript or class of manuscripts exhibits, in these readings, a special nearness to the translator's original.

ASSUMED READINGS

<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
(26 readings)	(12 readings)	(19 readings)	(3 readings)
Q.....16	M-T..... 8	Q R T..... 7	E..... 3
ER.....14	Z..... 7	DE..... 6	CDKORTZ.. 2
L.....12	Θ O..... 6	BC..... 4	BB-FHJM-T
D.....10	Q..... 5	G..... 3	Q W Θ..... 1
E-P ^{ms} 8	B G K..... 3	B-F E-P F K	
Θ T..... 5	R T V W X... 2	P W X* Y Z... 2	
W..... 4	A E-P E-P ^{ms}	A E ^{ms} E-P* I	
BE-PFO.... 3	H ^o I L X* Y	J M V Z..... 1	
C J X Z Z*... 2	Y ^{ms} 1		
A H H ¹ H ^{ms}			
H* H ^o I L ² O ¹			
O ^{sax} R ^{sax} R*			
T ^o V X ^o Y Y ^o .. 1			

PROBABLE READINGS

<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
(37 readings)	(26 readings)	(31 readings)	(16 readings)
R.....18	M-T.....13	D.....12	E..... 8
Q.....17	Θ.....10	K R.....11	R..... 7
E.....14	L..... 9	T W.....10	J Q..... 6
D.....13	G O..... 8	E Z..... 9	D T W..... 5
L.....10	D K W..... 6	G Q..... 8	C K O..... 4
E-P ^{ms} T O.... 5	R..... 5	C..... 7	B F H M-T S
B C Θ Y..... 4	C Z..... 4	F J M-T O Θ	Θ V Y Z..... 3
A E-P F H* K	B E E-P H T	V..... 6	A A* Δ E-P
X X*..... 3	V X..... 3	B-F H X..... 5	E-P ^{ms} G X*... 2
H ^o J M M-T	A H ¹ I X* Y.. 2	E-P M X*.... 4	B-F E-P* E-P ^o
R* V W Y ^o ... 2	E-P ^{ms} E-P ¹ F	A B P..... 3	G ^{ms} I M T ^o U
E* E-P* H H ¹	M O ^o 1	I L Z..... 2	X Y Z ^o Z ² 1
I T ^o X ^o Z Z*... 1		B ¹ B ^o E-P ^{ms} H ¹	
		K ¹ K* O ^{sax} T ^o	
		Y..... 1	

In the above figures there are two things which appear to be significant. The first is the fact that in both sets of figures for Matthew the number of readings attested by DELQR much exceeds that of the other manuscripts.¹ The second is the very small number of peculiar readings in John.

Now DELQR (and E-P)² are the six manuscripts used by Wordsworth and White that exhibit the "Irish" type of text.³ This type is very marked in its peculiarities (far more so than any other of Wordsworth and White's manuscripts), containing many Old Latin readings and independent revisions from the Greek. The extent to which the readings of the translator's original conformed in its peculiarities to this "Irish" type will appear more clearly from the following table:

Peculiar Readings in	ASSUMED				PROBABLE			
	M.	Mk.	L.	J.	M.	Mk.	L.	J.
Only "Irish mss."	9		5		19	3	3	
2 or more " " and 1 other	2		1		2	1	2	1
4 or more " " and 2 others	6				2			
5 or more " " and 3 others					1			

It is evident that the translator's original was marked by "Irish" readings in Matthew, while in the other Gospels these

¹ It should be noted that in these MSS., and in MBIJ, the gaps are considerable. The number of the passages cited in the lists as peculiar, in which DELQRE-P are deficient is as follows (the whole number of passages being given as a denominator to indicate the proportion):

	ASSUMED				PROBABLE			
	M.	Mk.	L.	J.	M.	Mk.	L.	J.
D.....	12/26	.....	.....	.....	25/37	.....	.....	.....
E.....	9/12	2/19	2/3	.....	14/26	10/31	13/16	.....
L.....	.....	18/19	3/3	.....	.....	23/31	17/16	.....
Q.....	.....	.....	1/3	.....	.....	.....	4/16	.....
R.....	.....	6/19	.....	.....	.....	6/31	.....	.....
E-P.....	4/26	.....	.....	.....	4/37	.....	.....	.....

² E-P is less distinctively "Irish." See Wordsworth in Scrivener, vol. II, p. 80.

³ Wordsworth in Scrivener, vol. II, p. 58; Wordsworth and White, p. x; Wescott in Smith's Dictionary, vol. IV, p. 3457.

readings play a much smaller part. That is, the translator's original seems to show a special type of text for Matthew.

This text, however, though characterized by "Irish" readings, is very far from being an "Irish" text. This will be evident at once on comparing the spelling of the proper names in the Anglo-Saxon with the spelling in DELQR. The Anglo-Saxon spelling (which appears to be an accurate reflex of the original¹) conforms, for the most part, to the usual Hieronymian spelling. The "Irish" manuscripts, on the other hand, are in the matter of spelling, both as regards the proper names and other words, eccentric to an extraordinary degree. Again there are a very great number of "Irish" readings which are *at variance with* the Anglo-Saxon.

Westcott asserts² that among the many British manuscripts still extant in England there are texts ranging all the way from the old Irish version (DELQR) to versions almost Hieronymian, and that it is impossible to draw a sharp line of division. It seems probable that the original of the Anglo-Saxon version of Matthew was one of these British manuscripts (extant³ or lost), and one marked with "Irish" readings.

The special character of the translator's original in John is obvious. The number of readings noted as peculiar is very small. Indeed of the three "assumed" readings no one is, in strictness, peculiar at all. The testimony of the manuscripts is pretty evenly divided between the reading assumed and the reading rejected, and the same is true, for the most part, of the "probable" readings. In other words, the translator's text in John was almost Hieronymian.

In the case of Mark and Luke there is nothing so marked. There are many peculiar readings, but there is no predominance of the readings of any one marked type. M-T is at the head of

¹ The very slight variation in the spelling of the names among the several texts of the Anglo-Saxon shows that the scribes were careful in the transcription of names.

² Smith's Dictionary of the Bible, vol. iv, p. 3458.

³ The number of these manuscripts whose readings have not been recorded, which have not indeed been examined with any care, is said to be very large. Our translator's original may survive.

both lists in Mark, and there are several exclusively "Irish" readings in Luke, but there is nothing marked enough to warrant or suggest an inference.

The translator's original, therefore, seems to show at least three types of texts—one for Matthew, a second for John, and a third for Mark and Luke. This can mean either that there were three separate manuscripts,¹ or that the translation was made from one manuscript of a varied type. Whether or not the latter is likely the special student of Vulgate texts is best qualified to say.

¹ Which would suggest three translators, one for M., a second for Mk. and L., and a third for J. This is actually the conclusion of Drake (p. 45). On the basis of certain differences in the mode of rendering the same word, phrase, or construction, and certain other features that, he thinks, differentiate one part from another, he assigns M. to one translator, Mk. and L. to another, and J. to a third (or possibly to the translator of M.). The evidence which he presents is certainly suggestive, but is hardly sufficient to justify his conclusion. He deals with a comparatively small number of data; for a trustworthy conclusion all the data must be considered.

II. MISTAKES IN RENDERING

(a) MISTAKES OF THE EYE

Under this head may be arranged those passages in which the translator, from haste, carelessness, or a preconceived notion of the meaning, seems to have mistaken the actual form before him for another form which is similar. In a number of cases a due regard for the meaning or even the grammatical forms of the context would have prevented the mistake; but both these essential matters are, throughout the translation, frequently overlooked. In some of the instances below the form supposed to have been taken by mistake is present in some of Wordsworth and White's MSS., in which cases these MSS. are designated. In other instances also it is of course possible that the mistaken forms were in the original, though not recorded in these MSS.

qui taken as *quia*:

Mk. 1, 24. scio *qui* sis, sanctus dei ic wat þu eart
godes halga (*quia* DE-P² L Q T^e W r₂ aur.).

L. 6, 27. uobis dico *qui* auditis ic eow seegæ forþam
þe ge gehyraþ. (*quia* G).

L. 8, 13. *qui* ad tempus credunt forþam þe hi hwilum
gelyfað (*quia* EH Θ K Q V X Z¹ b f f₂ l q¹ r aur.).

quia taken as *qui*:

M. 11, 25. *quia* abscondisti þu þe behyddyst (*qui*
DET W Z*).

M. 23, 15. uae uobis .. *quia* circuitis mare Wa eow
.. ge befarað sæ (*qui* DE J K Θ M-T Q T V Z*).

L. 11, 42. uae uobis .. *quia* decimatis wa eow .. ge
þe teopiað (*qui* D E M T V W).

J. 8, 25. principium *quia* et loquor uobis ic eom
fruma þe to eow sprece (*qui* K M-T V W Y e vg).

quid taken as *quia* or *quod*:

J. 6, 30. Quod .. tu facis signum ut .. credamus? *quid*
operaris? hwæt dest þu to tacne ꝥ we .. gelyfon ꝥ þu hit
wyroe?

et taken as *ut*:

M. 4, 6. *et* in manibus tollent te ꝥ hig þe on hyra
handum beron (*ut* D L²).

Mk. 9, 31. *et* occident eum ꝥ hi hine ofslean.

J. 4, 10. petisses ab eo *et* dedisset þu bæde hine ꝥ
he sealde.

J. 12, 5. *et* datum est egenis ꝥ man mihte syllan
pearfon.

J. 17, 23. *et* cognoscat mundus ꝥ middaneard on-
cnawe (*ut* M-T *a der*).

ut taken as *et*:

J. 10, 17. ego pono animam meam, *ut* iterum sumam eam
ic sylle mine sawle 7 hig eft nime (*et* A Δ E-P H¹ Θ K M-T O S V
W X Y c).

J. 12, 46. *ut* omnis qui credit in me .. non maneat 7
nan þara þe gelyfð on me ne wunað.

J. 19, 33. cum uenissent, *ut* uiderunt þa hi .. comon
7 gesawon (*et* E G T X *a n° q aur. gat.*).

et si confused with *etsi*:

M. 21, 21. sed *et si* monti huic dixeritis ac eac þe
ge cweþan to þisum munte.

Mk. 8, 26. *et si* in uicum introieris 7 þeah þu on
tun ga.

Mk. 16, 18. *et si* mortiferum quid biberint, non eos nocebit
him ne derað þeah hi hwæt deadbærlices drincan.

nec scit taken as *nescit*:

J. 14, 17. quia non uidet eum, *nec scit* eum He ne
cann hyne forðam þe he ne gesyhð hyne (*nescit* D E Q R *r gat.*).

-em or ē- taken as -e :

M. 24, 15. abominationem .. quae dicta est a Danielo propheta *stantem* in loco sancto onsceonunge .. þe se witega gecwæð daniel þa he stod on haligre stowe. Read *stante*.

Mk. 16, 20. domino cooperante et sermonem confirmante drihtne mid wyrceendum ꝛ trymmendre spræce. Read *sermone*.

-i -e taken as -in -en or ī- ē- :

Mk. 15, 32. qui cum eo crucifixi erant, *conuiciabantur* ei þa ðe him mid hangodon wæron him mid gebundene. Read *conuinciebantur*.

L. 21, 21. non *discedant* nyðer ne astigað. Read *descendant*. Cp. p. 22.

Miscellaneous :

M. 15, 30. *multos*, claudos manega healte. Taken as *multos*.

Mk. 5, 40. adsumit *patrem* et matrem puellae nam *petrum* ꝛ þæs mædenes modor. Read *petrum*, absurdly, as there is no mention of Peter in the context.

 ingrediuntur ubi puella arat *iacens* inneodon *suuiende* þar þ mæden wæs. Read *tacens*.

Mk. 12, 36. Ipse enim Daud dicit *in spiritu sancto* Daud sylf cwæð to þam halgan gaste. Neglected in, and took *spiritu* as *spiritui*. The rendering is absurd.

Mk. 14, 64. *condemnauerunt* eum esse reum mortis *hyrw-*don .. hine ꝛ cwædon þ he wære deaðes scyldig. Read *contemnauerunt*, which also makes necessary ꝛ *cwædon*. The rendering of *hyrwan* by "condemn" in the dictionaries seems to be based only on this passage.

L. 1, 5. de *uice* Abia of abian tune. Read *uico*.

L. 1, 78. oriens ex *alto* of eastdæle upspringende. Possibly confused with *ausiro*, with substitution of *eastdæle* for *supdæle* (which renders *austrum* M. 12, 42, L. 11, 31) on account of *oriens*.

L. 2, 3. ibant omnes ut *profiterentur* singuli in suam ciuitatem ealle hig eodon ꝛ syndrie ferdon on hyra ceastre.

The translator is confused by the somewhat unusual sense of *profiteri*. *ut* is taken as *et*, *profiterentur* as *proficiscerentur*, and grammar disregarded.

L. 10, 6. *requiescet super illam pax uestra .. ad uos reuertetur* *reste þar eower sib .. sy to eow gecyrred.* Confused with *requiescat .. reuertatur*.

L. 11, 7. *et ille deintus respondens dicat* And he þonne him þus ȝswarige. Confused with *deinde*.

L. 12, 15. *cauete ab .. auaritia quia non in abundantia .. uita .. est* *warniað wið .. gytsunge forþam þe nys .. lif on gytsunge.* Taken as repetition of *auaritia*.

L. 12, 55. *dicitis quia uentus* (see p. 21) *erit* *ge secgeað þ̅ is towerd.* Taken as *uenturus*, which is rendered by *toweward* 9 times in the Gospels.

L. 13, 32. *tertia die consummor* *þriððan dæge ic beo fornumen.* Taken as *consumor*, which is rendered by *forniman*

L. 9; 54.

L. 22, 44. *guttae sanguinis decurrentis* *blodes dropan .. ȝrnende.* Taken as *decurrentes*.

J. 9, 2. *quis peccauit* *hwæt syngode.* Taken as *quid*.

J. 14, 1. *creditis in deum, et in me credite* *ge gelyfað on god ȝ gelyfað on me.* Possibly taken as *creditis*. Should be *gelyfað eac on me*.

M. 15, 22. *mulier Chananea, a finibus illis egressa, clamauit of þam chananeiscum gemærum clypode sum wif.* The translator possibly read *Chananeae ex finibus*, and this would make it possible to neglect *egressa*.

(b) MISAPPREHENSIONS OF THE MEANING

In many of the passages under this heading there is an actual ambiguity in the meaning of the Latin. Reference to the Greek will usually make the meaning clear. The translations in quotation marks are those of the English version of 1881.

quia or *quoniam*, "that," taken as *quia* or *quoniam*, "because:"

M. 6, 26. *Respiciite uolatilia .. quoniam non serunt* *Behealdað .. fuglas forþam þe hig ne sawað.*

M. 26, 54. implebuntur scripturae quia sic oportet fieri
.. forþam þus hyt gebyrað to beonne.

L. 12, 51. See p. 47.

J. 11, 15. gaudeo .. quoniam non eram ibi ("that I was
not there") ic eom blipe .. forþam ic næs þara.

J. 16, 19: quaeritis inter uos quia dixi ("that I said")
.. forþam ic sæde.

J. 16, 26. non dico uobis quia ego rogabo patrem de uobis
ic eow ne secge forþam ic bidde minne fæder be eow. The
translator does not make a good sense.

quia, quod, "because," "since," taken as *quia, quod*, "that."

Mk. 15, 42. quia erat Parasceue þ wæs parasceue.
And this þæt is further certain to be taken as demonstrative.

J. 5, 28. Nolite mirari hoc, quia uenit hora ("for the
hour cometh") Ne wundrigeon ge ðæs þ seo tid cymð.

J. 14, 2. Si quominus, dixissem uobis; quia (εἰ δὲ μὴ, εἶπον
ἀν ὑμῖν οὐκ: "If it were not so, I would have told you, for")
uado parare uobis locum ne sæde ic eow hyt ys lytles wana
þ ic fare 7 wylle eow eardungstowe gearwian. The Anglo-
Saxon seems to be interrogative. It is hard to see how the first
part of the sentence could have been got out of the Latin.

quod, "that which," taken as *quod*, "that" conj.

M. 26, 13. quod haec fecit (ὃ ἐποίησεν αὐτῇ) þ heo
ðiss dyde.

Mk. 14, 9. quod fecit haec, narrabitur in memoriam eius
(αὐτῆς) þ heo þis on his gemynde dyde. Cp. p. 41.

quid, "what," taken as *quid*, "why:"

M. 11, 7. 8. Quid existis in desertam uidere? arundinem
uento agitatam? Sed quid existis uidere? hominem etc. Hwi
eode ge on wesðen geseon winde awegyd hreod. oððe hwi eode
ge ut geseon mann &c. Similarly, L. 7, 24, 25, 26.

M. 11, 9. quid existis uidere? prophetam? ƿ or uidere
prophetam ("wherefore went ye out? to see a prophet?")

hwæt eode ge ut witegan geseon. *hwæt* seems here to mean
 "why." Cp. Wülfing, § 313.

quid, "why," taken as *quid*, "what:"

Mk. 2, 24. Ecce, *Quid* faciunt discipuli tui (see p. —) quod
 non licet loca nu *hwæt* pine leorningnihtas doð þ him alyted
 næs. The translator may have taken *quid* as *quod*.

quid, "what," taken as *quid*, "anything:"

Mk. 11, 3. si quis uobis dixerit: *quid* facitis? dicite etc.
 gyf hwa to inc *hwæt* cwyrð, seogað etc. The mistake makes
 necessary the omission of *facitis*.

hic, "this," taken as *hic*, "here:"

M. 3, 17. *hic* est (οὗτός ἐστιν) filius meus *Her* is
 min .. sunu. Similarly, M. 17, 5; Mk. 12, 7; L. 20, 14.

hic, "here," taken as *hic*, "this:"

M. 12, 6. maior est *hic* (ὁδε) þes ys mærra. Simi-
 larly, M. 12, 42; L. 11, 31, 32.

ut, "as," taken as *ut*, "that:"

L. 3, 23. erat .. annorum triginta, *ut* putabatur, filius
 Joseph ("the son, as was supposed, of Joseph") wæs ..
 þritig wintre þ menn wendon þ he wære &c.

One case taken as another:

M. 13, 38. *zizania* autem filii sunt nequam *Se coccel*
 synt soplice þa manfullan bearn. Taken as nom. sg.

M. 13, 25. superseminavit *zizania* (Greek acc. pl.) ofer-
 seow hit *mid coccele*. Seems to be taken as abl. sg.

Mk. 5, 7. Jesu fili dei *summi* mæra hælend godes
 sunu. *summi* seems to be taken as voc.

Mk. 6, 21. cum dies .. accidisset, *Herodes* natalis sui
 caenam fecit þa se dæg com herodes gebrydtime, he gegear-
 wode &c. (*Herodis* BCEE-P¹RZ²(TL)).

Mk. 7, 26. *Syrophoenissa* genere ("a S. by race") *siro-fenisces* cynnes.

Mk. 14, 9. See p. 39.

Mk. 14, 35. orabat ut .. transiret ab eo *hora* ("the hour might pass away") .. þ he on þære tide fram him gewite. The antecedents of *he* and *him* are not clear.

L. 4, 35. cum proiecisset illum *daemonium* in medium ("when the devil had thrown him down in the midst") þa he utadraf hine on heora midlene. *daemonium* is taken as object.

L. 7, 18. Nuntiauerunt *Johanni* discipuli eius Cyddun *iohannes* leorningcnihtas him. *Johanni* may have been confused with the genitive.

L. 24, 33. inuenerunt .. undecim et eos qui cum ipsis erant, *dicentes* (λέγοντας) gemetton endlufan .. 7 cwæðyn. *dicentes* taken as nom.

J. 19, 32. Uenerunt ergo milites : et *primi* quidem (τοῦ μὲν πρώτου) fregerunt crura et alterius qui crucifixus est cum eo Ða comon þa cempa 7 bræcon ærest ðæs sceancan þe mid him ahangen wæs. *primi* seems to be taken as nom. pl. with *milites* (cp. the rendering of *primus*, L. 2, 2 and J. 8, 7). *et alterius* is then forced into the meaning of *eius*.

One tense taken as another :

L. 13, 35. qui uenit (ὁ ἐρχόμενος) se þe com. Similarly, J. 3, 31 ; 12, 13.

J. 2, 17. comedit me me et.

Present meaning of perfect form not observed :

J. 5, 42. cognoui uos ("I know you") ic gecneow eow.

L. 6, 27. qui uos oderunt þe eow hatedon.

Future or present taken as imperative :

M. 10, 23. non consummabitis ne befarap ge.

J. 6, 26. quaeritis me non quia etc. ne sece ge me forðam &c.

J. 19, 36. Os non *comminuetis* ex eo ne forbræce ge
nan ban on him.

M. 7, 5. eice primum trabem de oculo tuo et tunc *uidebis*
eicere etc. .. ȝ behawa þonne ƿ þu ut ado &c.

Adjective taken as noun :

M. 8, 30. grex porcorum *multorum* ƿwyna heord
manegra manna Seems to be understood as "belonging to
many men."

Declarative taken as interrogative :

M. 26, 2. *Scitis* quia ("ye know that") etc. wite ge ƿ &c.

Mk. 10, 19. *Praecepta nosti* Canst þu ȝa bebodu.

L. 12, 56. *nostis* ("ye know not") probare *cunne*
ge afandian.

L. 18, 20. *mandata nosti* canst þu ƿa bebodu.

Interrogative taken as declarative :

Mk. 8, 17. *nondum cognoscitis* ..? gyt ge ne oncnawað.

Mk. 14, 48. *existis* ..? ge ferdon.

L. 22, 48. *Filium hominis tradis* ? mannes sunu
þu .. sylat.

Interrogative taken as relative :

M. 5, 13. in *quo* salietur ? on þam ƿe hit (*gesylt bið*
supplied by A) The translator's failure to render *salietur* is
probably due to his inability to find a meaning in relative *quo*
and a subject for *salietur*.

Mk. 9, 50. Bonum est sal : quod si sal insulsum fuerit, in
quo illud condietis ? God is sealt. gif ƿ sealt unsealt biþ on
þam ƿe ge hit syltað. What is the translator's notion of the
meaning ?

L. 14, 34. Bonum est sal. Si autem sal euanuerit, in *quo*
condietur ? God is sealt gif hit awyrð on þam ƿe hit gesylt
bið. The meaning is very vague.

L. 9, 41. *usquequo* ero apud uos et patiar uos ? *Swa*
lange swa ic beo mid eow ȝ eow þolie. The rendering cannot
be construed.

J. 16, 31. Modo creditis? Nu ge gelyfað.

Relative taken as interrogative :

Mk. 14, 14. Ubi est refectio mea *ubi* . . manducem ?
hwar is min gysthus . . hwar ete ic.

Parenthetical sense not observed :

J. 4, 8. Dicit ei Jesus : Da mihi bibere. (Discipuli enim eius abierant.) .. His leorningnihtas ferdon þa. The force of *enim* is also missed, as often.

J. 19, 4: 5. Exiit . . Pilatus . . (exiit ergo Jesus portans spineam coronam et purpureum uestimentum) : et dicit eis : Ecce homo .. þa eode se hælend ut ȝ bær þyrnenne cynehelm ȝ purpuren reaf ȝ sæde him. her is mann. The *ecce homo* is put into the mouth of Jesus himself.

Antecedent mistaken :

M. 11, 19. Ecce . . publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis *suis* (sc. sapientia) .. fram heora bearnum.

M. 13, 21. qui uerbum audit . . Non habet autem in se radicem .. *hyt næfð*. The meaning is, "*he hath not*."

M. 23, 16. nihil est ("*it is nothing*") *he ys naht*. (v. 18, however, þ is naht.)

M. 27, 24. uidens . . Pilatus quia nihil proficeret ("*he prevailed nothing*") þ *hyt naht ne fremode*.

L. 6, 19. uirtus de illo exiebat et sanabat omnes mægen of him eode ȝ *he ealle gehælde*.

L. 10, 31. uiso illo ("*him*") þa he þ *geseah*.

L. 16, 16. Lex et prophetae usque ad Johannem : ex *eo* (ἀπὸ τούτου) regnum dei euangelizatur .. oð Iohannem ȝ of *him* is bodud.

J. 8, 44. (diabolus) . . cum loquitur mendacium, ex propriis loquitur, . . et pater eius (sc. mendacii) .. he is leas ȝ *his fæder* eac. For a similar interpretation of the Latin, assigning a father to the devil, cp. Wordsworth and White's note to this passage.

J. 11, 10. Si . . . ambulauerit in nocte, offendit, quia lux non est in eo (sc. "in him") .. forþam þe leoht nis on hyre (sc. niht).

J. 19, 42. Ibi ergo propter parasceuen Iudeorum, quia iuxta erat monumentum ("for the tomb was nigh at hand") posuerunt Iesum Soplice þar hig ledon þone hælend forþam þæra iudea gearcung wæs wið þa byrgenne. The translator takes the implied subject of *erat* to be *parasceue*, and construes *monumentum* as object of *iuxta*.

Force of participle mistaken :

Mk. 10, 32. et stupebant et sequentes ("they that followed") adredon him hine 7 him fyligdon.

L. 22, 32. tu aliquando conuersus (ποτε ἐπιστρέψας: "when once thou hast turned again") confirma fratres tuos þu æt sumum cyrre gewend 7 tryme þine gebroðru.

J. 10, 40. ubi erat Iohannes baptizans primum ("where J. was at the first baptizing") þe iohannes wæs 7 ærest onfullode. The participle is taken in a continuative sense.

Mistakes in phrasing :

The mistakes under this heading consist in taking together into a phrase words which do not belong together. It is natural that there should be many such in translating from a manuscript with little or imperfect punctuation.

M. 4, 7. Ait illi . . . Rursum scriptum est cwæð .. eft to him ; Hit ys awriten.

M. 11, 9. Etiam dico uobis, et plus quam prophetam ic eow scege eac maran þonne witegan. eac is due to *etiam* rather than to *et*.

M. 11, 11. qui . . . minor est in regno caelorum, maior est illo se þe læssa ys, ys on heofena rice him mara. The sense is lost.

M. 13, 52. omnis scriba doctus in regno caelorum (πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν: "who hath been made a disciple in the kingdom of heaven") ælc gelæred

bocere on heofenan rice. The predicative force of *doctus* is missed, and the sense lost.

M. 14, 9. Et contristatus est rex: propter iuramentum autem (om. DEL) et eos qui pariter recumbabant, iussit dari etc. Ða wæs se cyning geunret for þam aðe 7 for þam þe him sæton mid. Construed thus, *iussit dari* cannot be rendered and is therefore passed by.

M. 14, 13. et cum audissent turbæ, secutæ sunt eum *pedestres* ("on foot") þa þa gangendan mænigeo ꝥ gehyrdon, hig fyligdon him.

M. 21, 8. caedebant ramos *de arboribus* heowun þæra treowa bogas. *de* seems to be taken with *ramos* instead of *caedebant* (cp. *ex Iudeis* in J. 12, 11, quoted below).

Mk. 2, 15. 16. erant enim multi qui sequebantur eum. Et scribæ et Pharisei, dicentes (see p. 25) quia manducaret cum publicanis et peccatoribus, dicebant discipulis eius: Quare etc. Soplice manega þa ðe him fyligdon wæron boceras 7 farisei, 7 cwædon, witodlice he ytt mid manfullum 7 synfullum, 7 hi cwædon to his leorningnihtum, hwi &c.

Mk. 2, 20. 21. tunc ieiunabant in illis diebus. Nemo assumentum .. assuit etc. þonne hi fæstað. On þam dagum nan man ne siwað &c.

Mk. 6, 26. Et contristatus est rex: propter iusiurandum et propter simul recumbentes noluit eam contristare þa wearð se cinincg geunret for þam aðe 7 for þam ðe him mid sæton; Nolde þeah hi geunretan.

Mk. 5, 38. uidet tumultum .. et eiulantes multum ("wailing greatly") geseah mycel gehlyd .. 7 geomriende.

Mk. 7, 29. ait illi: propter hunc sermonem, uade sæde he hyre for þære spræce; Ga.

Mk. 13, 9. 10. in testimonium illis. Et in omnes gentes primum oportet etc. him on gewitnesse 7 on ealle þeoda: Ærest gebyrað &c.

Mk. 13, 14. cum autem uideritis abominationem .. (qui legit, intelligat): tune qui in Iudæa sunt, fugiant in montes. Ðonne ge geseoð .. asceonunge .. þonne ongyte se þe ræt. fleon þonne on muntas þa ðe synt on iudea.

Mk. 13, 23. Uos ergo uidete: ecce praedixi uobis omnia. Warniað eow nu ealle þing þe ic eow foresæde. The force of *ecce* is lost, and a relative forced in.

Mk. 14, 4. indigne ferentes intra semetipsos, et dicentes un wurðlice forbæron 7 betwux him sylfum cwædon.

Mk. 14, 17. 18. Vespere autem facto, uenit cum duodecim. Et discumbentibus cum (see p. 26) eis et manducantibus, ait Iesus Soplice þa æfen com him twelfum mid him sittendum 7 etendum sæde se hælend. An instance of extreme slovenliness. *com* seems to render both *facto* and *uenit*. *Duodecim* is then run in with *discumbentibus*, and the 1st *cum* and *et* neglected. *him*, which must be taken as sg., seems to correspond to *eis*.

Mk. 15, 8. cum ascendisset turba, coepit rogare 7 þa he (sc. Pilatus) ferde, þa ongan seo menegeo.

L. 1, 35. (*sanctum* is construed with *nascetur* in C, Anglo-Saxon, and King James version, but with *uocabitur* in Revised version.)

L. 1, 73. Iusiurandum, quod iurauit . . daturum se nobis ("the oath to grant unto us") Hyne us to *syllene þone að*.

L. 1, 78. uisitauit nos oriens ex alto ("the dayspring from on high hath visited us") he us geneosode of eastdæle upspringende. Cp. p. 37.

L. 2, 12. hoc uobis signum ("this is the sign") þis tacen eow byð.

L. 4, 18. Spiritus Domini super me propter quod unxit me euangelizare pauperibus misit me praedicare captiuis remissionem etc. drihtnes gast is ofer me. forþam ðe he smyrede me. he sende me þearfum bodian. 7 gehæftum alysednesse &c. he sende seems to begin a new sentence, and Wordsworth and White's text is pointed according to such a construction. C construes *unxit me* and *euangelizare pauperibus misit me* as coördinate after *propter quod*. The Revised version has: "The Spirit of the Lord is upon me because (or wherefore) he annointed me to preach good tidings to the poor: he hath sent me to proclaim &c." In any case, *forþam þe* is a wrong rendering of *propter quod*, and *bodian*, made to do service for both *euangelizare* and *praedicare*, gives a very awkward ἀπὸ κοινοῦ construction.

L. 8, 42. dum iret a turbis comprimebatur þa he
ferde of þam menegum he wæs ofþrunge.

L. 9, 5. puluerem .. excutite in testimonium supra illos
(ἐπ' αὐτούς: "against them") asceacað .. dust ofer hig on
witness.

L. 11, 24. ambulat .. quaerens requiem: et non iueniens,
dicit gæð .. reste secende 7 nane ne gemet þonne cwyð he.

L. 12, 50. 51. quomodo coartor usquedum perficiatur?
Putatis quia pacem ueni dare in terram? Non, dico uobis, sed separationem wene ge hu beo ic gefread oð hyt sy gefylled forþam
þe ic com sybbe on eorþan sendan. ne secege ic eow ac total.
Putatis seems to be construed with quomodo etc., being rendered
by wene ge. The sense of the translation is thus contrary to that
of the original—not, "do you think that I have come," but,
"because I have come." ne secege ic eow &c is a word for word
rendering that must have been meaningless to the translator.

L. 12, 58. cum uadis cum aduersario tuo .., in uia da
operam Ðonne þu gæst on wege &c.

L. 14, 33. Sic ergo omnis .. qui non renuntiat .. non potest
meus esse discipulus Witodlice swa is ælc of eow .. ne
mæg he beon &c. omnis is construed as predicate.

L. 17, 7. dicat illi: Statim transi him sona secgð ga.

L. 20, 37. sicut dicit dominum, deum Abraham, et deum
Isaac, et deum Iacob. Deus autem non est mortuorum swa he
cwæð; Drihten abrahames god .. nys god deadra. "Calleth
the Lord &c." The translator makes cwæð cover the whole
sentence.

L. 21, 34. superueniat in uos repentina dies illa (αἰφύδιος
ἡ ἡμέρα ἐκεῖνη). Tamquam laquens enim superueniet in omnes
qui etc. on eow se færllice dæg becume swa swa grin; He
becymp on ealle þa ðe &c. The predicative repentina is
taken as attributive, and tamquam laquens construed with what
precedes instead of with what follows. Enim is neglected.

L. 22, 25. Reges gentium dominantur eorum ("Kings of
the Gentiles have lordship over them") cyningas wealdað
hyra peoda. gentium is taken directly with eorum.

J. 3, 2. Rabbi, scimus quia a deo uenisti magister rabbi,
þ is lareow, we witon þ þu come fram gode.

J. 4, 24. Spiritus est deus ("God is a spirit") gast
is god.

J. 4, 54. Hoc iterum secundum signum fecit Iesus ("This
is again the second sign that Jesus did") se hælend worhte
pis tacen eft opre siþe. The translator failed to see the predi-
cative force of *secundum signum*.

J. 6, 13. impleuerunt duodecim cophinos fragmentorum ex
quinque panibus hordeaciis qui superfuerunt his qui manduca-
uerant fyldon twelf wyligeon fulle þæra brystena of þam þe
þa læfdon þe of þam fif berenan hlafor æton. ex quinque etc.
is taken with *manducauerant* instead of with *fragmentorum*.

J. 12, 11. multi .. abibant ex Iudæis (τῶν Ἰουδαίων) ma-
nega foron fram þam iudeon.

J. 19, 38. rogauit Pilatum Ioseph ab Arimathia, (eo quod
esset discipulus Iesu, occultus autem propter metum Iudæorum)
ut tolleret corpus Iesu. iosep fram arimathea bæd pilatus ꝥ
he moste niman þæs hælendes lichaman. forþam þe he wæs þæs
hælendes leorningcniht. pis he dyde dearnunga for þære iudea
ega. *occultus* is construed with *rogauit*.

Mistakes in the meaning of words:

M. 20, 13. nonne ex denario *conuenisti* mecum Hu
ne come þu to me to wyrceanne wið anum peninge. *conuenio*,
"agree" is taken as (*con*)*uenio*, "come," and *to wyrceanne* added
for explicitness.

M. 21, 5. sedens super asinam, et pullum filum *subiugalem*
(see p. 24) .. uppan tamre assene 7 hyre folan. *subiugalis*
(ὑποζυγίου) is a noun meaning "beast of burden."

M. 23, 15. ut faciat unum *proselytum* gedon anne
elpeodine Cp. *proselitum: aduenam*, Wright-Wülcker,
Glosses, 482, 2.

M. 27, 19. per uisum (ὄψας) þurh gesyhte.

Mk. 2, 21. aufert *supplementum* nouum a ueteri he
afyrð þone niwan scyp of þam ealdan reafe. The subject,
supplementum ("that which should fill it up"), is taken to mean
the same as *assumentum* in the same verse, and is construed as
object. The result is nonsense.

Mk. 4, 33. loquebatur eis .. prout (καθώς: "as") poterant
audire .. þæt hi mihton gehyran.

Mk. 5, 22. venit quidam de archisynagogis ("rulers of the
synagogue") .. sum of heahgesamnungum. In v. 35,
ab archisynagogo is rendered fram þam heahgesamnungum, with
reference to v. 22; in 36, ait synagogo will not yield to the
mistaken sense, and the word is omitted; in 38, in domum archi-
synagogi at length forces the meaning upon the translator, and
it is correctly rendered heahealdres. The passages show that no
pains were taken to revise the translation even when errors were
perceived.

Mk. 6, 20. custodiebat eum ("kept him safe") heold
hine on cwerterne.

Mk. 10, 14. (Iesus) indigne tulit unuwrðlice he hit
forbead.

L. 1, 41. exultauit (ἐσκήρηνσε) infans in utero gefag-
nude þ cild on .. innoðe. exultauit seems to be literal:
"leapt."

L. 9, 24. animam ("life") .. saluam facere .. perdidit
animam .. sawle .. sawle. Especially unhappy in the
second instance: "Whosoever shall lose his soul shall save it."

L. 13, 1. quidam .. nuntiantes illi de ("told him of")
Galilaeis sume .. of galileum him cypende.

L. 13, 9. siquidem (καὶ μὲν) fecerit fructum witodlice
he wæstmas bringð.

L. 15, 17. in se .. reuersus ("when he came to himself")
dixit þa bepohte he hine 7 cwæð. Translator has in
mind, "retired into himself."

L. 21, 13. Continget (ἀποβήσεται: "it shall turn unto
you") uobis in testimonium þis eow gebyrað on gewitnesse.

L. 23, 26. de uilla (ἀπ' ἀγροῦ: "from the country")
of þan tune.

J. 8, 37. sermo meus non capit (χωρεῖ: "hath not free
course") in uobis. .. ne wunaþ on eow.

J. 12, 5. Quare hoc unguentum non ueniit ("was not sold")
Hwi ne sealde heo þas sealfe. ueniit seems to be understood
as an active verb.

J. 12, 6. loculos habens, ea quae mittebantur (τὰ βαλλόμενα: "what were put therein") portabat bæſ þa ðing þe man sende.

Passive taken as deponent:

M. 11, 5. pauperes euangelizantur þearfan bodiað.
Similarly, L. 7, 22.

Mistakes attributable to Graecisms in the Latin text:

M. 28, 1. Uespere autem sabbati, quae lucescit in prima sabbati (εἰς μίαν σαββάτων) Soðlice þam restedæges æfene se þe onlihte on þam forman restedæge. The translation is meaningless.

Mk. 6, 20. audito eo, multa faciebat (πολλὰ ἐποίει: "was much perplexed") he gehyrde þæt he fela wundra worhte. The translation is very forced.

Mk. 7, 4. a foro nisi baptizentur (ἀπ' ἀγορᾶς: "when they come from the market place") non comedunt on stræte hi ne etað buton hi gehwegene beon.

Mk. 9, 29. Hoc genus in nullo (ἐν οὐδενί: "by nothing") potest exire .. of nanum men &c.

Mk. 14, 8. Quod habuit (εἶχεν: "could") haec, fecit þeos sealde ꝥ heo hæfde.

Mk. 15, 8. rogare sicut semper faciebat illis (αἰτεῖσθαι καθὼς αὐτοὶ ἐποίει αὐτοῖς: "ask him to do") hine biddan swa heo symle dyde. The illis which shows that Pilate is the subject of faciebat is neglected.

L. 6, 1. in sabbato secundo primo (δευτεροπρώτῳ: "second after the first") cum transiret on þam æfteran restedæge. æryst þa he ferde. secundo is taken as "the following," and primo construed with cum transiret, as it is in C.

L. 16, 16. omnis in illud uim facit (βιάζεται: "entereth violently into") ealle on ꝥ strangnyse wyroað.

L. 20, 37. Moyses ostendit secus rubum (ἐπὶ τῆς βάτου: "in the place concerning the bush") sicut dicit Dominum Deum Abraham (ὡς λέγει Κύριον τὸν θεὸν Ἀβραάμ: "when he calls the Lord the God of Abraham") moyses ætywde wið anne beigbeam swa he cwæð; Drihten abrahames god. The translator hardly saw a meaning.

J. 7, 40. ex illa .. turba cum audissent .. dicebant (ἐκ τοῦ ὄχλου .. ἀκούσαντες .. ἔλεγον: "some of the multitude, when they heard .. said") Of ðære tide seo menigeo cwæð.

J. 20, 19. Cum esset ergo sero die illo, una sabbatorum (ἡμέρα ἐκείνη τῇ μᾶ σαββάτων: "on that day, the first day of the week") Ða hit wæs æuen on anon þæra restedaga.

Unclassified mistakes:

Mk. 3, 23. 24. quomodo potest Satanas Satanam eicere? Et si regnum in se diuidatur, non potest stare regnum illud .. ȝ gif his (sc. satanes) rice &c.

Mk. 3, 20. et conuenit .. turba, ita ut non possent neque panem manducare ("so much as eat bread") him to com swa micel menigu ꝥ hi næfdon hlaf to etanne. ita seems to be construed with *turba*.

Mk. 7, 2 ff. uitupauerunt. Pharisei enim .. non manducant hi tældon hi ȝ cwædon Pharisei .. ne etað. The translator puts into the mouth of the Pharisees what is really an explanation of the writer.

Mk. 7, 17. interrogabant .. parabolam an bigspell ahsodon. The reference is to the parable just given.

Mk. 7, 24. ingressus domum ("entered into a house") inagan on ꝥ hus.

Mk. 8, 1. cum turba multa esset ("when there was") him wæs mid micel menigu.

Mk. 12, 40. deuorant domos uiduarum sub obtentu prolizae orationis .. forswelgað mid heora langsuman gebede.

L. 1, 9. 10. Secundum consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini: Et omnis multitudo etc.: "According to the custom of the priest's office, it fell to his lot to (ut of result) go into the temple of the Lord and place the incense. And the whole multitude &c.:" κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυμιάσαι (ut incensum poneret) εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου, καὶ πᾶν τὸ πλῆθος κ.τ.λ. æfter gewunan ðæs sacerdhades hlotes he eode þæt he hys offrunga sette. Ða he on godes tempel eode eall werod &c.: "According the custom of the lot of the priest's office, he went (exiit) to (ut of purpose) place

his offerings. (Now) when he went into God's temple, the whole multitude &c." The translator failed to perceive the meaning of *sorte exitit*, "it fell to his lot," and was thus led to misconstrue the whole passage.

L. 2, 35. gladius ("a sword") *his* (sc. *þæs hælendes*) sword.

L. 4, 40. qui habebant infirmos . . ducebant illos ad eum
ealle þe untrume wæron . . *hig* læddon him to. *hig* must be
taken as the indefinite subject of *læddon*.

L. 5, 11. subductis . . nauibus relictis *omnibus* ("they left
all") secuti sunt eum *hig* tugon hyra scipo . . ȝ forleton *hig*
ȝ folgodon þam hælende. The translator understands *omnibus*
to refer to the ships.

L. 5, 27. publicanum nomine Leui publicanum he
wæs oprum naman leui. *publicanus* is taken as a cognomen
of Levi.

L. 20, 38. omnes enim uiuunt ei ("all men live unto him")
ealle *hig* &c.

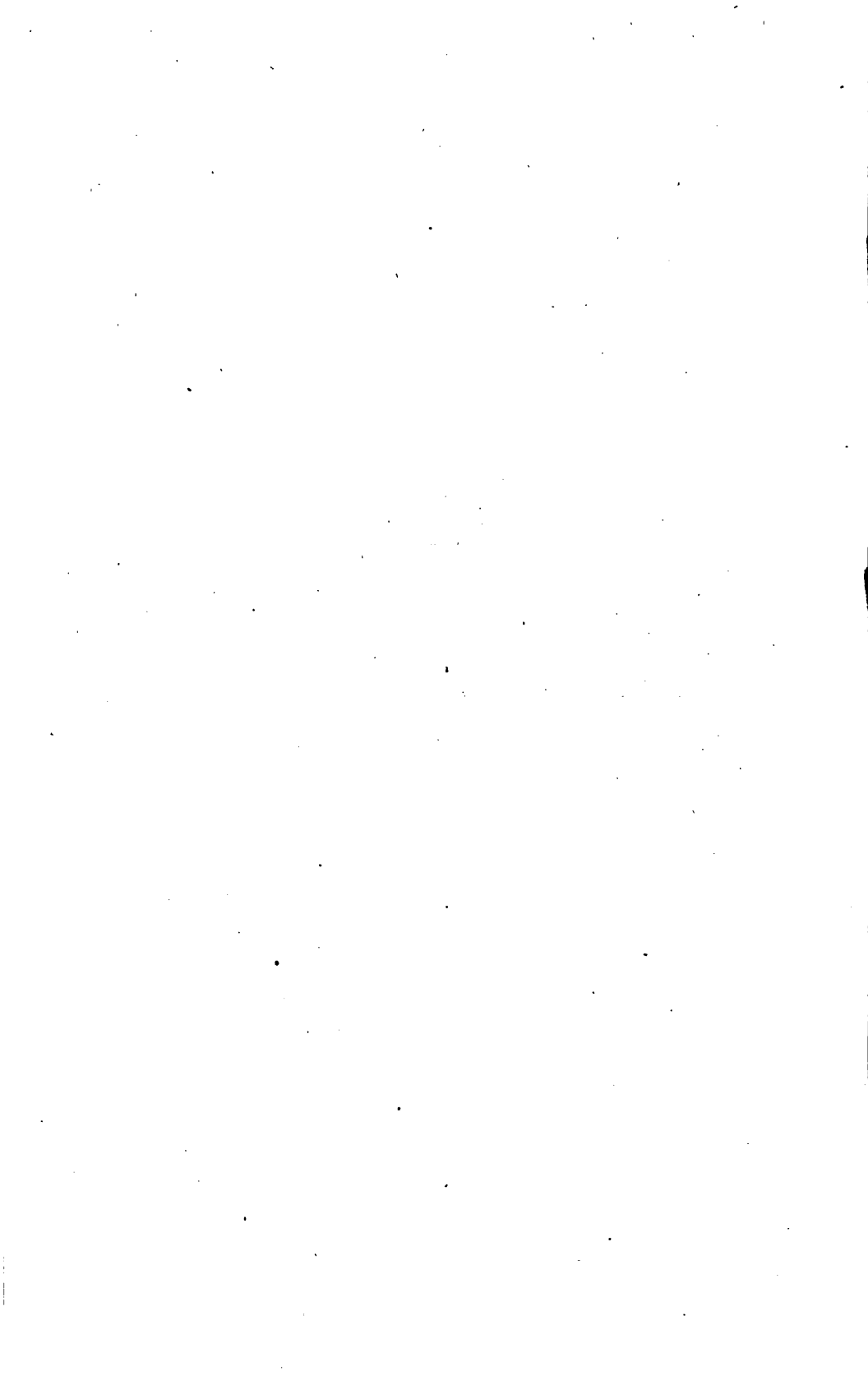
J. 1, 18. ipse enarrauit (sc. deum) *hit* cȳðde.

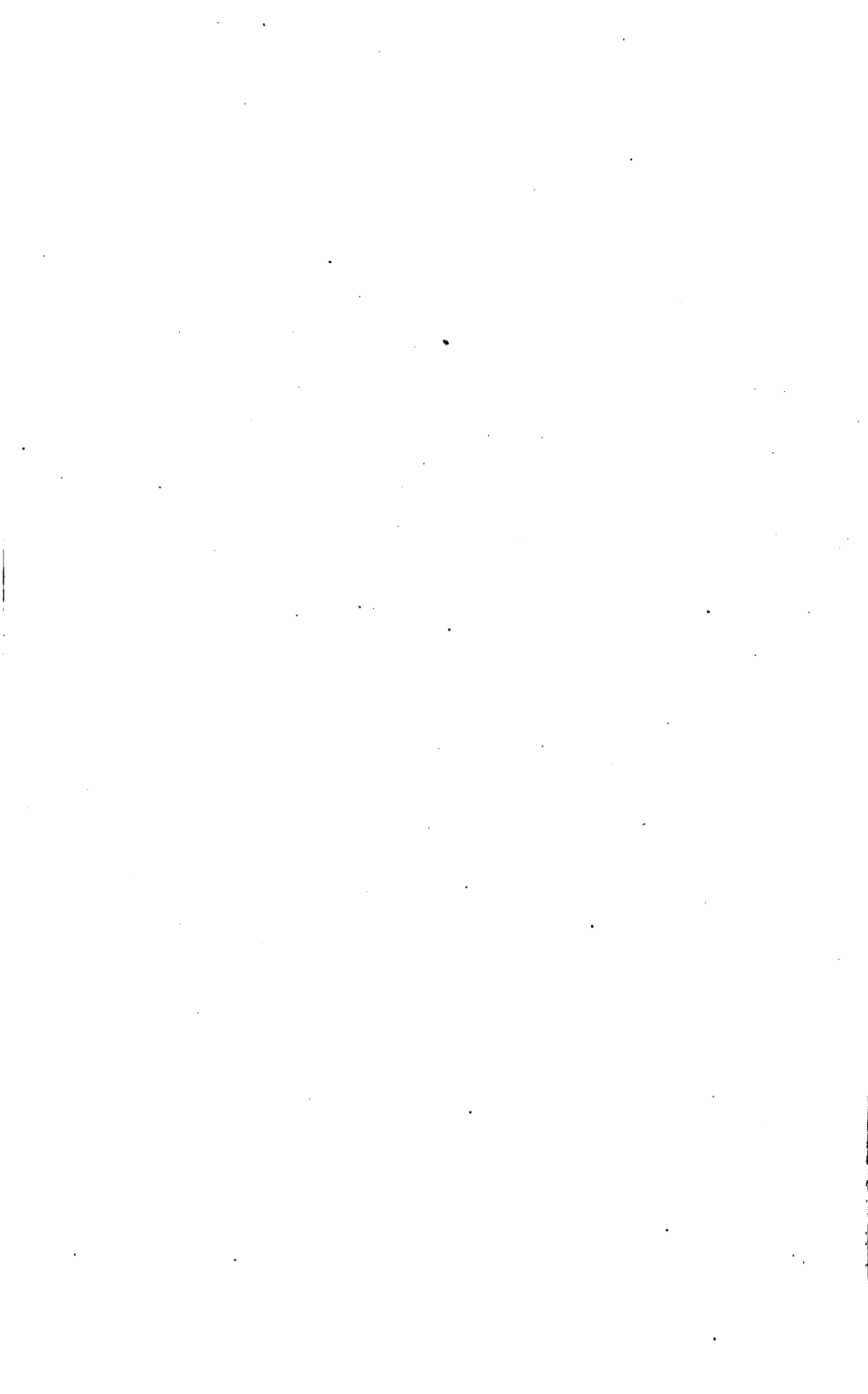
J. 7, 4. Nemo . . in occulto quid facit, et quaerit ipse in
palam esse ("and himself seeketh to be known openly") . .
ac secð þ *hit* open sy.

J. 13, 29. putabant . . quod dixisset ei Iesus: eme ea etc.
wendon . . þ se hælend hit cwæde be him. A strange
ignoring of the context.

LIFE

The writer of this dissertation was born at Lexington, Virginia, July 11, 1868; graduated, Bachelor of Arts, from Washington and Lee University, 1888; was a graduate student at Johns Hopkins University, 1890-93, in the departments of English, German, and History; was Instructor and Assistant Professor of English in Indiana University, 1893-98; and since 1898 has been Professor of English in the College of Charleston, South Carolina.







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